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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., April 23, 1925

NEW SERIES
VOLUME XXVII, No 14

If Mississippi Baptists Are As Consecrated As They Were Two Years Ago, The Board Office Will Receive \$200,000.00 In April

It is said that we still spend twice as much for tobacco in America as we do for education.

One-third of the jails in Massachusetts are unoccupied since the prohibition law went into effect.

The church at Biloxi sold its old house and lot for \$8,000, also the old parsonage for \$3,650. A new parsonage will be built adjoining their new church building. The recent rapid rise in real estate on the coast gave the church a good advantage in selling.

Rev. T. J. Moore visited Sumrall last week and as a result the Record will go into thirty-five more homes. He preached the first Sunday night and remained until the following Thursday. Pastor N. J. Lee took him in his car and they went from house to house, talking and praying with the people and in addition taking subscriptions to the paper and selling some Bibles and books. They had a great time. It helped in preparing the way for the meeting which is in progress now. Brother Moore is doing a great work.

The editor regrets his inability to be present and take part in the graduating exercises of the Mississippi Baptist Hospital in Jackson, May eleventh, 8 p. m. at First Baptist Church. The young ladies finishing their course this year are Misses Florence Elizabeth Didlake, Claudia Elizabeth Lane, Katheryn Olive Martin, Martha Virginia Denman, Berta Lavinia Owens, Sarah Emma Matthews, Nettie Ovis Veasey, Ollie Irene Lowery, Bess Montgomery, Bernice Easom and Pearl West. Those who know them best speak most highly of them.

Raleigh Wright did the preaching and P. S. Rowland led the singing in a great meeting with the Inman Park Baptist Church, Atlanta, Georgia, Dr. S. A. Cowan, pastor. The co-operation on the part of the pastor and people was most loyal. There were 104 additions to the church, and a general revival among the members.

Dr. M. E. Dodd has been pastor of First Church, Shreveport, for thirteen years, staying with them in spite of flattering calls elsewhere. The membership has grown from five hundred eighty-two to three thousand four hundred twenty-eight; the Sunday School from less than two hundred to about three thousand. Other organizations have had a similar or greater growth. The annual budget has grown from \$6,000 to \$200,000. Four new Baptist churches have been organized meanwhile. There has been a similar growth in Baptist work in the state toward which the First Church has contributed. Dr. Dodd has been in many great revival meetings in other cities.

The Baptist Standard says that Mrs. Ferguson has averaged issuing four pardons a day.

Sunshine Hawks is now an invalid in the home of his son at Ruxton, Md.

Baptists have grown twenty times as fast as the population in the United States since the Declaration of Independence.

Pastor H. L. Martin welcomed nineteen into the church in the meeting which closed last week. He was assisted by Dr. Marriner of Leland.

Pastor W. Q. Maer had Brother McCoy of Memphis with him in a good meeting at Hernando. The singing was led by Former Pastor Fred Roth.

Brother E. L. Wesson of Dade City, Fla., writes that his health is much improved. You will read with pleasure his article appearing this week or next.

The Baptist Witness says it costs \$15,000,000 more every year to arrest, convict, and keep in prison, American youths under 25 years of age, than it does to educate all the children in the United States.

One experimenter in radio messages is convinced that it is not by means of the air, but through the ground and the water that messages are carried. What if it should turn out to be like the answer which the Irishman gave to an Englishman and an American who applied to him to know which was the correct pronunciation "neether" or "niether"? "Both wrong", he replied, "It is nayther."

We happen to know of the gentlemen in the First Church of Jackson, who, out of the love to the cause and the brethren, asked two friends to find two preachers who would like to go to The Southern Baptist Convention and were not able to pay their way. Two preachers were soon located and are happy in the possession of checks to cover their expenses. Of course we do not publish the names of the givers, but we believe they are in the Book of Life.

A recent writer on Russia says that of every six acres of land in the world, one acre belongs to Russia; that two-thirds of the continent of Asia belongs to Russia; the length of its coast line would reach one-third of the earth's circumference; that its boundaries reach from near Berlin clear across eastern Europe, across all Asia to within a stone's throw of Alaska; and from the Arctic Circle almost to the Mediterranean Sea. It must be nearly as big as Texas.

Atlanta Baptists have had a city-wide evangelistic campaign and the results have been glorious. Dr. J. R. Hobbs and Singer J. Fred Scolfield were at the First Church.

Pastor R. A. Langley of Learned underwent a serious operation at the Baptist Hospital last week. At present he is making some progress toward recovery.

Brother J. S. Deaton of Springfield, Missouri, is closing his work with The Baptist Mission Board of Missouri and proposes to go back into the pastorate. He is a native Mississippian who ought to be brought home.

The friends of Brother S. R. Young will sympathize with him in the loss of his wife, who entered the heavenly mansions last Friday. They have been walking the highway of wedded fellowship for nearly half a century. She has been almost an invalid for many months.

Pastor T. W. Greene of Newton believes as much in enlistment as he did when enlistment man of the Convention Board. He is working at it in his own church. Last week he taught a class in Brother Tull's book on Church Finances, having in it all who could come. He also had addresses on Stewardship by Drs. Gunter and Nelson and Lipsey and Miss Lackey. The canvass for the 1925 program which was begun in December will be finished.

Unquestionably what is needed in an hour like this is not more tolerance, but more intelligent, Spirit directed intolerance of every shape and form of false doctrine. Every believer, as well as every group of believers, needs to be fully instructed in the Word, and to watch for the first approach of error. There has probably never been a day when perverters of the truth were so busy, and so equipped and prepared to make their approach and appeal so plausible and attractive as at this very hour. In ever increasing numbers false prophets are arising, and are showing signs and wonders, so subtle and religious, that if it were possible even the elect would be seduced.—Presbyterian Visitor.

Those in Hattiesburg in charge of the campaign for the Endowment of the Woman's College had special speakers in every Baptist and Protestant Church in the city on last Sunday. The speakers were Dr. B. H. DeMent, of the Bible Institute in New Orleans; Hon. W. M. Whittington, Congressman from the Third District and President of the State Baptist Education Commission; Dr. D. M. Nelson, Secretary of the Education Commission; Dr. J. W. Provine, President of Mississippi College; The Editor of The Baptist Record; Dr. J. N. McMillin, of the State Teachers' College; Rev. C. P. Roney, of Louisiana; Rev. D. A. Youngblood; Dr. N. B. Bond, of the Woman's College; Rev. E. E. Ballard, of Lumberton; and Dr. J. L. Johnson. All seemed satisfied with the day's work and there is assurance of Hattiesburg's giving \$75,000.

THE SOUTH THE SUPREME BAPTIST OPPORTUNITY. No. 3

By E. K. Cox

The People of the South

The South has, or had in 1920, 36,306,855 population; the five intervening years have increased this quite a bit. Of these 27,164,643 are whites, and 9,060,137 negroes. Of the whites, 4,842,217 are foreigners or the children of foreign parentage. There is room in the South for a multiplication of the present population. If the South were as densely populated as an equal area of western or central Europe it would have more than 200,000,000 people. The South is still American and overwhelmingly of the best Caucasian stock as to its white people. The ideals and spirit of the founders of our country prevail here as in no other part of America. This territory has not witnessed the bitter strife between labor and capital that have come in other parts of our country.

The great centers of congested humanity in the North and West are no longer American in spirit or life, and it is to the South that the nation must look for the preservation of those things which have made America great. The negroes of the nation are confined mainly to this section, and they have gotten their ideals from the white people of the South. The negro may be a problem, but he is nothing to compare with the problem that is to be worked out in the great centers where people of alien speech and ideals form the preponderance of population. A little later we propose to discuss the conditions which hindered the people of the South and have retarded their development from economic and industrial viewpoints. The South is the part of our country that is most homogeneous in thought and speech. This is a matter which means much in the religious life of a people. It is always easier to make religious progress among a people who think alike on the great fundamental things of life. The ideas of the South are those of the great Anglo-Saxon race, their racial stock is overwhelmingly that of the British Isles, the peoples of other nationalities are in the minority, while the negro has adopted both the speech and religion of the great dominant race with whom he has been the town.

Religious Conditions in the South

According to Dr. Alldredge, the religious statistician of Southern Baptists, the following are the numbers of the Baptists and other faiths in the South: Baptists, white and colored, 6,476,759. Other faiths, 3,879,107. Children under the age of gospel appeal, 7,364,965. Non-church members over the age of ten, 13,104,000. Of the number of church members reported as listed above less than 2,500,000 are Catholics, the number is considerably less than this if we should count the actual membership, and not the Catholic population. These figures show that the religious life of the South is largely evangelical, in fact the South has been called the world's greatest stronghold of evangelical faith. New England was once a mighty Protestant stronghold, but now her towns and cities are in the grip of the Roman church, her schools are strongholds of modernism, and evangelical religion is fighting for its life. The same is true of other great centers of life over our nation. The South alone remains as a place where the simple truths of the Bible have easy access to the hearts and the consciences of men.

We have millions of unevangelized people, but it is easier to evangelize here than anywhere else in all the world. The Word of God commands a reverent hearing, and the revival has not lost its power. These conditions are changing, and the day is not far distant when the South will not be the place of religious fervor that it is today, unless we press the battle to a finish and win while winning is possible.

These things make the South the center from which we must wage the battle for the Christianizing of America. If we shall lose here we have lost our last real fortress of evangelical

faith. I make bold to say that the people who control and direct the religious life of the South will hold the destiny of America in their hands in so far as evangelical religion is concerned. Baptists are stronger here than any other place in all the world, it is the place where God in his providence has allowed them to grow in numbers and influence beyond any other in all their history, it is fitting then that we should look with care at this great vantage ground and see if possible our duty and responsibility.

Other churches which hold with us in common many great New Testament doctrines are strong in the South, but to none of them has God given such marvellous growth or such prospects for the future. Unless conditions change in ways wholly unseen at present, if the South is won and held for evangelical religion the Baptists must do it. We are the only people that can do it, we have the strategic position. In most of the great cities of the South we lead all the Protestant denominations in numbers, in the country we are still farther in the lead. We rejoice in the wonderful growth that under God has come to our people, but power means responsibility, and God is laying upon our shoulders burdens which only the strong will be able to bear.

The South is the most important part of the world today from the stand of vital religion, and Baptists are the key people, in their hands it must stand or fall. We wish in the next articles to try to show something of place in which these things place our denomination, of the glorious possibilities, and the dire disasters which may lie before us. We stand at the cross roads of destiny as a denomination, and here we will make or mar all the future of our history.

Gloster, Miss.

WHAT CAN THE SOUTHERN BAPTIST CONVENTION DO NEXT?

By Eldridge B. Hatcher

Any denomination that can strike for higher realms in Kingdom building and can uplift and attain new standards in world-wide missionary movements will inspire her sister denominations to do the same.

The big need of Christendom is for some denomination to set a new pace. The international situation is chaotic. The nations are hiding and grasping daggers under their belts. The need is that they hear the voice of Christ Jesus calling to them, "Peace, be still."

Materialism and commercialism, with a growing skepticism, are dangerously saturating the American mind and heart. The Christians of America need a new fire in their souls, a new appreciation of the world situation and of the challenge that is knocking at their door. Nothing but a brand new consecration will meet the issue. The need is something far larger than mere money raising. It is not the Southern Baptist pocket book that needs to be touched so much as the Southern Baptist heart.

The momentous question before our Southern Baptist Convention as it meets in Memphis is, "What can we do to help set aflame the Southern Baptist heart with a new vision and a new compassion?"

Six years ago our Convention sent a thrill through the Christian ranks of the world by what it launched at Atlanta and then six months later it set a standard of missionary zeal which caused all Christendom to quicken its pace.

WANTED—A denomination that can by some heavenly art get the holy fire kindled in the hearts of its people.

Pastor C. C. Morris of Ada, Oklahoma, is assisting Dr. S. E. Tull in a meeting at First Church, Pine Bluff, Arkansas. Both are former Mississippians and doing great service in their Western fields.

NEW MISSIONARY IN AFRICA

Saki, Nigeria, West Africa,
March 1, 1925.

Dr. R. P. Mahon,
New Orleans, La.

Dear Friend:—

At last we are here and actually settled on the field. It took us 45 days to get here after we left my wife's home, January 2nd. Of course, we were not travelling all the time, but we were actually travelling about 30 days and the rest of the time we were waiting for means of transportation.

We landed at Lagos on February 5th and came by train to Ibadan, nearly one hundred miles, and then travelled overland from Ibadan to Saki, a distance of 112 miles. This is the farthest inland of our mission stations and we are really on the frontier. Our Post Office is 53 miles away, and, so far as I know, there are no other white people living within 80 miles of here. There may be others of whom I do not know. Mr. A. Scott Patterson, my wife and myself are the only white people here, and before you get this, Brother Patterson is expecting to leave. His health is such that he is getting ready to retire from mission work. This will leave us here with the job all to ourselves. The work is so large that we can not hope to take care of it fully even when we get the language. However, we are very happy that we have been sent to this place. It is a great responsibility and a great opportunity.

The work here is most encouraging. There has recently been a great movement toward Christianity and civilization. In the last eight months Brother Patterson has supervised in the erection of 18 churches and chapels. This work has been done by the natives and most of the expense has been borne by themselves. They freely give their time in carrying and putting up the materials. All the buildings here have mud walls. One church near here is putting up a large building and the members have done the work without pay. I was there one day not long ago when a number of them came in bringing the timbers from the forest. They had been cut by hand and carried on the heads a distance of 18 miles. Very few of them brought timbers weighing less than 100 pounds and some of them carried loads weighing nearer 200 pounds. I challenge you to match such practical Christianity and heroism there.

The only schools here, except the little day school run in connection with the mission, are Christian and Mohammedan night schools. The churches run night schools in which the people learn to read their own language. The people are very anxious to learn to read in order that they may read their Bibles. The teaching in these schools is done by native Christians without pay, except where a paid pastor is doing the work. Brother Patterson says that he has sold (without profit) over 1,500 of their beginners' books in the last eight months. This will give you some idea of the desire to learn and be able to read their Bibles.

There are probably 500 people in this district asking for baptism and church membership. As soon as possible we want to examine these and baptize as many as are ready. It has been an inspiration to me to see the earnestness and loyalty of these people.

At present our main task is to learn the language. We are absorbing some of it by hearing it and having to use it. It is said that this language is described in the first chapter of Genesis because it is "without form and void." It has no system, and practically no rules, conjugation or declension. The words are very short, but great numbers of them have each many different meanings. One has to learn from the context of the sentence what meaning to give to the word. However, others have learned the language and we have determined that we shall do so too.

There is such stress in the work that one has to be in earnest about his recreation also. We have two main diversions. We have a good ten-

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nis court and enjoy playing that, then there is good hunting here and I have been enjoying some of that late in the afternoon. There is much game here, but I have been chiefly concerned with partridges and wild guinea fowl. Brother Patterson and I went out yesterday afternoon and I got three nice guineas in a few minutes. They are just like those you have there except they are very wild.

We are very comfortably situated here. Our house has five rooms in the part we occupy, and my wife is making a very nice looking home of it with the things we brought out for the purpose. The walls of the house are made of mud and plastered and the roof is made of corrugated iron. We are located in a very rocky place. There are many hills of solid rock rising almost straight up. We often go out late in the afternoon and enjoy the beautiful scenery.

There are many things that I think of just now, but I think this is about enough for this time. I shall merely state some of the things that have impressed me most: First, the friendliness of the people; secondly, the heroism of the native Christians; and thirdly, the eagerness of the native boys and girls to get an education. We are keeping two boys out of our own salary and letting them go to school. They do a little work around the place in return. A native child can be supported and kept in school for 50 cents a week, and we have had many of them come to us and appeal for a chance to go to school. How we wish we could take all of them. What an investment in native workers it would be.

I often think of B. B. I. and the people in Louisiana with whom I worked, and would be glad to get a letter from any of you at any time.

Yours in service,

—J. S. Richardson.

THE GLORIES OF THE RISEN CHRIST By E. L. Wesson

Please read three texts—Ephesians 1:18-23; Philippians 2:5-11; and 1 Peter 3:18-23.

You will notice that all of these texts connect Christ's exaltation and glorification with His humiliation. According to His own words—John 17:5—our Lord had Glory with God, the Father, before the world was, and gave it up when He came to earth, but longed to be restored to that glorious state. It was hard for Him to bear the humiliation which He assumed because of the limitations He had to endure and because His infinite nature longed to be in the fulness of its own rights. Had it not been thus it would be hard to believe Him "God manifest in the flesh." The contentedness of mind in a humiliated and limited sphere shows that he who possesses it knows no other sphere, or else that he has lost completely the capacity for the things he once enjoyed.

This longing of Jesus for the glories He once enjoyed shows that while He had given up His eternal glories for the time, for a specific purpose, He had not given up His Deity, and that He was conscious of His capacity to enjoy eternal glories which He gave up to become man's Redeemer. So in the "man Christ Jesus" we see "the Son of God". You will notice, I repeat, that all of these texts connect Christ's glorification with His humiliation. He was first humbled, then exalted. First vilified, then glorified. And His glorification, as here expressed, is the result of His humiliation. Because of what He did voluntarily for others God gave Him all of the glories and honors named in these texts. He taught, though not concerning Himself, that he who humbleth himself shall be exalted. It is a Divine law that honor follows service. Jesus said, "If any man serve me, him will my Father honor." He also said, "If any man will be chief let him become servant of all."

Excepting those who inherit kingdoms or riches, nobody wears a crown except those who bear a cross. Jesus would have had glory, as one with the Father from the beginning, had He

never come to earth to suffer for man's redemption; but He never would have had the glories mentioned in these texts. These glories were conferred upon Him by His Father for the humiliation He assumed, the sufferings He endured for a lost world, and the redemption He purchased by His ignominious death on the cross. His inexpressable sufferings were crowned with infinite glories. He was the most humiliated of all the race. His sufferings contorted His features until He hardly looked human. See Isaiah 52:14. But following this He received glories never known before to angels or to men.

From Philippians 2:6 we learn that before He came to earth to suffer our Lord was "in the form of God." Let each one judge for himself what that means. Commentators do not make it clear. But whatever it was, it was such a state or condition that He thought it nothing wrong to claim equality with God, and hold to His rights in glory. But instead of doing that he gave up, "emptied Himself" of all His divine rights in glory and voluntarily "took upon Him the form of a servant, and was made in the likeness of men". Of all the voluntary things that have ever been conceived as having been done by any being, human or Divine, nothing has ever been told that even suggests the greatness of this voluntary sacrifice and self-humiliation. He gave up the glories of Deity to become the humiliated, suffering servant of humanity. "And being formed in fashion as a man" (that is, being actually human) "He humbled Himself" (still lower) "and became obedient unto death, even the death of the cross." Wonderful self-condescension! Oh, Lord, how could it be? Thank God He did it. But for His voluntarily humbling Himself and suffering and dying for us, we would have no hope. All other religious plans for man's salvation are as nothing when compared with this. He alone, and only, contrived the way to show the awfulness of sin in its effects upon man, the indescribable fearfulness of man's doom because of sin, and the wonderful compassion of God, the Father, and the Son, for poor, lost and ruined mankind. Never could the world have even conceived God's infinite love for the lost of earth had not the Son condescended to come to earth and live and suffer, "the just for the unjust", to reveal it. No wonder the saved love to sing, "In the Cross of Christ I Glory", and "Oh, Wondrous Love, How Could It Be, That Christ Should Die For Even Me."

No one can really take in this wonderful voluntary humiliation and suffering of Christ for the lost without being made a better man by so doing. To take it in is to embrace the Christ who thus humbled Himself and suffered, and that brings the soul to partake of the Divine nature and be transformed into the "likeness of Christ." It is this that has lifted the world up to what it is today and the more this fact is stressed and this truth emphasized, the more it will appeal to men, lift them up, and glorify God. And the less this truth is stressed, and in its stead the mere human life and examples of Christ are preached, the further the world will drift from God, and religion will become a mere form. It is a fact, as Henry Drummond taught, that nothing lifts itself up, but must be lifted up by something or someone from above. The vegetable takes hold of the mineral and lifts it up into vegetable life. The animal feeds on the vegetable and lifts it up into the animal life. The Divine takes hold of the human and lifts it up into fellowship with the Divine. So God revealed it in the condescension of Jesus Christ to the poor, lost human beings, so as to redeem them and lift them up into the Divine life. God help men to see this glorious truth.

But the texts go farther and show the glories of the risen and exalted Christ. He died, but it was not possible for Him to be "holden" by the cold grip of death. Accomplishing His work of suffering and dying, He had to break the bands of death and rise triumphant from the grave, or all His work would count for naught. He went

down into death and came up out of death that He might save men from eternal death. For all of these things "God has highly exalted Him, and given Him a name that is above every name."

Note the glories to which God has exalted His Son Jesus, because of what He did. Ephesians says: "He raised Him from the dead, and set Him at His own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under His feet, and hath given Him to be head over all things to His church." Wonderful, wonderful; wonderful, indeed!

Philippians says that because of His voluntary humiliation, suffering and death for others, "God hath highly exalted Him and given Him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Oh how great are the glories of our once suffering Lord! But Peter goes a little further and says, "He is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

This is the God-honored Christ we worship, the God-glorified Lord we serve, the God-exalted Savior in whom we trust for eternal life. Like the saved in heaven, whom John saw, we sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing." Rev. 5:12. As we have such a Savior let us worship Him, trust Him, serve Him, and glorify Him by following His example in giving ourselves and of our means to help a lost world to know God, and His Son, Jesus Christ.

Dade City, Fla.

COMPARATIVE STATEMENT OF HOME MISSION AND CHURCH BUILDING AND LOAN RECEIPTS May 1—April 1

	1924	1925
Alabama	20,739.93	27,155.30
Arkansas	12,025.11	4,677.98
District of Columbia	6,200.85	6,301.06
Florida	15,683.89	21,513.69
Georgia	52,720.55	56,963.77
Illinois	2,010.00	2,348.64
Kentucky	55,106.69	52,101.81
Louisiana	14,538.64	14,925.32
Maryland	13,459.32	10,691.89
Mississippi	33,526.01	44,729.25
Missouri	16,662.74	17,457.19
New Mexico	1,547.84	1,444.17
North Carolina	53,617.60	61,688.78
Oklahoma	17,742.66	11,844.58
South Carolina	23,892.62	13,243.97
Tennessee	26,714.70	29,127.77
Texas	264.14	18,519.85
Virginia	74,937.02	101,039.61
Miscellaneous	2,136.83	5,638.49
	443,527.14	501,413.12

The church at Booneville has called Rev. C. J. Olander and he has indicated his acceptance. Brother Olander is an alumnus of Mississippi College and of the Louisville Seminary, who has made good in his pastorate in Kentucky. He will be heartily welcomed back to Mississippi.

The French are said to have invented an air plane which flies without a pilot, manoeuvres, takes pictures, and drops bombs, being operated by wireless apparatus.

The Ford Company is now operating a freight airship from Detroit to Chicago carrying a little over one thousand pounds. Its wing spread is sixty feet and the length is forty-five feet. It makes one hundred fifteen miles an hour.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

SUPPRESSION OR EXPRESSION

Of late a good deal has been said in religious papers as to whether a policy of inclusion or exclusion is the proper one in framing credal statements and forming denominational fellowships. Some fragments of truth have been found in the discussion, but fragments of truth are like broken glass; they shine with a good degree of lustre, but they are poor material for window panes or table ware. They neither keep the cold out nor feed the hungry. The Baptist of Chicago some time ago, following possibly the suggestion of Dr. Fordick, advocated an inclusive policy; that is, that our fellowship and denominational co-operation be such as to include people of diverse doctrines, practices and points of view.

Like other glittering half truths this suggestion needs a good deal of explaining and some modification. Everybody knows, or ought to know, that our fellowships and co-operation are based of necessity on what we have in common. If we have nothing in common there can be no fellowship and no co-operation. The more we have in common, the more close and cordial and easy and constant is our fellowship. Fellowship is a word that looks both ways; it is participation in possession and it is participation in practice. The practice or the work is dependent on a common possession or experience or faith. If we have nothing in common we can do nothing in common. The more we have in common, the more we can do in common. The height of our house must depend in large measure on the breadth of our base. We can lengthen our cords of fellowship only as we strengthen the stakes of our faith. Iron and gold and silver are found often in nature mingled with other substances, but they are never at their best unless they are separated and pure.

Of course you can not build your theology nor your program of service out of figures of speech, but these will show what our conception of co-operation is. The man who undertakes to build his theological house or his co-operative work with gold and silver and precious stones, also including some wood, hay and stubble, will have one which will not stand the test of fire. That's why we should be careful about applying the inclusive principle. A certain rich young ruler in the modern industrial world would like to see a church made up of Calvinists, Arminians, Unitarians, Catholics, Jews and Quakers. But the first little family hurricane that strikes it wouldn't leave enough of it to kindle a fire. And there are others who want to form a great co-operative corporation with rationalists and conservatives, modernists and fundamentalists, infidels and orthodox, who shall keep the unity of vacuity in the bonds of taciturnity. They have undertaken a hopeless task. The Baptist of Chicago and Dr. Vain of North Carolina had as well prepare the funeral services for such hopes.

And this brings us to the place we started, namely, the question of suppression or expression. The sort of inclusiveness proposed is only attainable by everybody keeping silent on the points of difference. And to keep silence on all

points wherein there is a difference of opinion is to be dumb forevermore. This means to suppress testimony to any truth. Harmony is not silence, but getting our voices attuned, singing the same tune and in the same time. If one congregation is going to sing "Will There Be Any Stars In My Crown?" and another is going to sing "No, Not One", they had better not undertake to occupy the same church. Now, they both may be very good songs, but they can not be sung by the same crowd at the same time. Now the policy of the inclusionists is to suppress all music. But a better policy is to get all to sing the same tune. Unity is of no use if it is voiceless; if it bears no testimony; if it speaks with no conviction. The unity we seek is not the dead level and monotony of the planes, but the unity of the mountain range when every peak points upward and like a tongue of flame at sunrise speaks the one language and message of praise to the Creator.

There was unity of a kind in creation when the heavens and the earth were one undistributed mass, without form and void. But it was the unity of chaos. When the Spirit of God brooded on the face of the waters, there was a quickening, and a separation. But the result was the unity of a cosmos, the harmony of a universe. Inclusion and exclusion are not antagonistic conceptions but correlative. There can be no inclusion of like things, without the exclusion of unlike things. The policy of Baptists is for expression. Baptists talk themselves together. Romanists preserve an outward and mechanical unity by suppression of individuality and freedom. Rome long ago was represented by the feet which were made part of iron and part of clay. They may be held together under pressure for awhile, but there is no vital unity and disintegration is sure to come. The Union of our Baptist people, the success and continuance of our co-operative work depends on our being perfected together in the same mind and in the same judgment. This means by a common experience of grace and a knowledge of the truth as it is found in the Word of God.

NAMES AND TITLES OF JESUS

It is our purpose, if the Lord so directs, to have an article from time to time, at least for a short while, on the names and titles of Jesus, because he is the center and source of our religious life, and the names which are given him in the scriptures are significant of his office and work, and instructive to us as to what we may expect of him and what we should do for him.

Names, in the Bible are meaningful. They are not just convenient labels like the numbers given to men in prison. They are often prophetic as was the name of Noah, always intended to mark some characteristic or preserve some memorable experience, as were the names of Abraham, Sarah, Isaac, Israel, Moses, Joshua, and so forth. Often they were new names marking changes from old relationships or old natures to new habits and conditions, as were those of Peter, Paul, Barnabas. Some of them were given directly of God. The name of a thing or the name of a person ought to set forth its or his essential quality or office. And the names and titles given to Jesus are no exceptions.

First of all is the name JESUS which is the one by which our Lord is known everywhere and most commonly. It has come to be the most precious name in the world and was given him by divine appointment before he came into the world.

"There is no name so sweet on earth,
No name so sweet in heaven,
The name before his wondrous birth
To Christ the Savior given."

The rest of this hymn is worth quoting and ought to be sung more often.

What does the word Jesus mean, for it was a word before it was a name, like all other names. The significance of a word is determined in two ways, by etymology and by history, that is by its use and associations. Jesus is a Hebrew word. While it has passed in some form into every written language on earth, it began with the ancient Hebrews, or Jews. It is written out in full in Jehoshuah, and then contracted by constant use, as words often are, into Joshua. The root idea in the word is Savior, and in its fuller spelling means Jehovah saves, or Jehovah-Savior.

A Savior is a deliverer, one who rescues from a perilous situation, or frees from danger or bondage, or both. The first one, so far as we know, who bore the name was Joshua, the son of Nun, the companion and aid of Moses. Moses was called of God to lead the people out of the bondage of Egypt and through the wilderness into the promised land. But he could never finish the task. Moses was a great law giver. The greatest ever in the world. But the law could never complete the task. It pointed the way, but did not enable men to attain. Moses came short of the goal; he led them to the edge of Canaan and himself perished on Mount Nebo. The real work of bringing the people into the promised inheritance must be taken up by another. Joshua was the man commissioned of God to complete the task. He was to Israel a deliverer and savior under the hand of God. He gave them freedom, victory over their foes and a perpetual inheritance.

And when the fulness of time had come and all efforts for the salvation of the race were proven futile, God sent a Savior and Deliverer. His character and his mission were announced by the angel before his birth: "Thou shalt call his name Jesus, for he it is that shall save his people from their sins."

Here is the announcement of his name and in it the summary of all his work and ministry among men. He shall save his people from their sins. This is the reason the hills of Judea echoed with the songs of the angels and they said to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all the people, for there is born to you this day in the city of David a SAVIOR, who is Christ the Lord." The happiest experience that ever came to a human soul is salvation from sin. The greatest hope and blessing to the world is a Savior from sin. This is the first and chiefest business of the Son of God. He came down to save the lost. There is hope here for all. There is assurance here for the worst. There is a message, the message here for every minister of Jesus. His name is a guarantee of deliverance.

And when he hung upon the tree
They wrote that name above him
That all may see the reason we
Forevermore must love him.

So now upon his Father's throne
Almighty to release us
From sin and pains he ever reigns
The Prince and Savior Jesus.

Roland Q. Leavell, of Oxford, Miss., a B.A. and M.A. graduate of the University of Mississippi, recently passed the examination for the Doctor of Theology degree at the Southern Baptist Theological Seminary with the predicate Magna Cum Laude, and more recently submitted his thesis, which was accepted with the Cum Laude predicate. He will receive his degree at the Seminary commencement May 5.

Mr. Leavell is now pastor of the First Baptist Church at Lawrenceburg, Ky., and has held pastorates previously at Oxford, Miss., and New Castle, Ky.

If one-half of the amount spent for "Easter clothes" by Southern Baptists had been given to missions, there would be no debt on our boards.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Announcements For Our Consideration

Dr. J. F. Love's article in the last issue of the Baptist Record is worthy of our consideration. He calls our attention to the fact that a number of foreigners who appeal to our churches for aid for the distressed across the seas never go back to those countries and even educate their own children in this country with the funds which they raise. We should show our loyalty to and our confidence in our organized work by making our contributions through our regular channels. In this way we receive an audit showing what becomes of the funds which we contribute. No doubt there is destitution in many places where we are not working, but it is a fact that there is sufficient need in the fields occupied by our organized work for every dollar which we can possibly contribute. It is also true that a dollar contributed through our regular channels will accomplish more than a dollar spent anywhere else. If this were not true, it would be time to do away with our organizations.

Revival Season

We hope during this year that a revival meeting will be held in every Baptist church in the State. We propose to co-operate with the associational organizations in reaching those churches which have not planned for meetings. We do not care to interfere in any way with the churches which have already held their meetings since the first of January, or those which have planned for meetings before the close of the year, but if there is a neglected church in your association, it makes no difference how destitute, we want to reach it. In order to do this, it will doubtless be necessary to call on a number of pastors for their assistance by giving one week's service to some weak church. A little later we expect to

check up all the churches and determine which ones have not planned for a revival this year. We should have a holy ambition to lead more people to Christ this year than has been done any year previous to this.

The Southern Baptist Convention

The Southern Baptist Convention meets in Memphis on May 13th. Make your reservation in time and get your certificate and card from this office. They will cost you only two cents. The Southern Baptist Convention will not likely be this convenient to Mississippians any time within the near future. The opportunity has come to our people. Let's avail ourselves of it.

Churches send your pastors. A small contribution from the churches will defray the expenses of the pastor to this Convention. By all means the churches should raise the funds necessary to defray expenses. If he lives in the northern part of the State, something like \$50.00 should take care of his expense. If he lives in the southern part, \$75.00 to \$100.00 will easily care for it. Then urge as many laymen as can go. It is not a bad thing for churches to send laymen also and have them report to the church when they return.

Evangelistic Singers

Brother M. E. Perry, Brother Kyzar's singer, is for the present ten days leading the song service at Philadelphia Church, Neshoba County. Brother Perry may probably be had for another meeting before the first of June, when Brother Kyzar will need him. If interested, write this office, or write Brother Perry at Gulfport. We can put you in touch with other singers after the college session is closed. Perhaps we could find one now if you are in need.

FROM MEMPHIS

Desirable hotel rooms for Convention practically all taken. Ample accommodations in private homes at \$1.50 per day for lodging and breakfast. Write J. E. Dilworth, 493 South Main street, this city. Hope all can arrange to arrive in Memphis in the day time.

—A. U. Boone, General Chairman.

Commencement exercises of the seventh session of the Baptist Bible Institute will be held Thursday and Friday, May 7th and 8th. Thursday morning the Alumni Address will be delivered by Rev. E. M. Daffin, pastor of Baptist Church, Bunkie, La. Thursday afternoon the graduating class will have its exercises. Thursday evening the Alumni Banquet will be given. Friday morning the Baccalaureate Sermon will be preached by Dr. M. E. Dodd, pastor of First Baptist Church, Shreveport, La. Friday evening the Baccalaureate Address will be delivered by Dr. Rufus W. Weaver, President of Mercer University, Macon, Ga. At this service the certificates and diplomas will be awarded and degrees conferred. Thus will come to a close our most prosperous session.—B. H. DeMent.

Many will regret the serious illness of E. B. Miller of West Point, stricken with pneumonia, and wish for his early recovery.

Mail was carried by airship last week in less than twelve hours from New Orleans to Chicago by way of Mobile, Birmingham, Nashville and Louisville. It carried registered mail valued at \$3,000,000.

MISSISSIPPI WOMAN'S COLLEGE

We are now on the home stretch of our thirteenth session. Every day there are Senior or Junior Recitals in graduating lunches and dinners in the Home Economics Department. Every week there are local or visiting Glee Clubs, Orchestras, and Dramatic Clubs and other fine entertainments. Almost every day at chapel we are favored with noted visitors who leave us happier for their coming. This week we have had Mrs. Somerville of Greenville, President of the Mississippi W. C. T. U., and Miss Carnes of Baltimore, representing the National W. C. T. U. organization. Both of these ladies made very fine addresses which were highly appreciated by the student body.

Among the greatest musical events in the history of the Woman's College were the afternoon and evening concerts given by the St. Louis Symphony Orchestra. The afternoon performance was mainly for students and the spacious auditorium was crowded. At the evening performance there were hundreds of visitors from every part of South Mississippi. The college girls gave up their seats and stood along the walls, but probably a hundred or more could not get in. At least twelve hundred people heard each concert. Our stage had been enlarged for the occasion, but could hardly seat the seventy-five musicians with their instruments. All conceded this to be the greatest orchestra event ever transpiring in Hattiesburg.

Some time in last November some of our alumnae and students resolved to start a movement for a pipe organ. During the month of March Henry Pilcher's Sons, of Louisville, Ky., installed an organ which for beauty and sweet tone has no superior in the state. It is a great ornament to our auditorium, Tatum Court. Two of our local alumnae, Mrs. George Autrey and Miss Rubie O'Mara, were mainly instrumental in raising the funds.

Of course the great question of interest is the Endowment. Every student and teacher wants to help. As soon as it was known that the Endowment was to be raised the student body met and resolved to do without the Sunday night supper and thus give the first \$1,000 to the fund. The staff of the Scissors gave \$50.00 which they had saved for a banquet. The Glee Club gave their net earnings amounting to \$200.00. The Pine Bur staff brought in \$375.00. In addition, every member of the student body and faculty will make liberal individual contributions. There is almost literally a blaze of enthusiasm extending from the college to every part of Hattiesburg. On Sunday last every pulpit in the city was filled by Baptist ministers, who spoke on Christian Education. On Monday, April 27, the drive for \$75,000 in the city of Hattiesburg will begin. It will be led by Hon. George W. Currie, a Presbyterian lawyer of Hattiesburg. On his executive committee are members of every denomination represented here, including Jews and Catholics. In the advertising columns of this issue of "The Record" will be found a letter he has written to the Hattiesburg people. He told me yesterday he expected to raise the \$75,000 in two days.

Announcement of our Commencement Exercises will be made soon.

—J. L. Johnson.

The First Baptist Church, Shreveport, La., Dr. M. E. Dodd, pastor, reports 179 additions in their recent revival meeting, in which Dr. Robt. G. Lee of New Orleans First Church did the preaching.

After June first Dr. John F. Carter's address will be Blue Mountain. He is ready to hold meetings or enter the pastorate as the Lord leads. He is an alumnus of Mississippi College, a Th.D. of the Fort Worth Seminary and has preached and taught acceptably in Mississippi and Georgia.

WOMAN'S MISSIONARY UNION SOUTHERN BAPTIST CONVENTION

The annual meeting of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, will convene in Memphis, Tennessee, on Tuesday, May 12. The morning of that day will be given to the annual meetings of the Margaret Fund Committee and of the General Board of the W. M. U. Training School. That afternoon the W. M. U. Executive Committee will meet, all three of these committee meetings being at the Chisca Hotel, on Main street and Linden avenue.

On Tuesday night, beginning at 7:30, the first regular session of the W. M. U. annual meeting will be held, being the W. M. U. young people's program. It will be rendered in the Municipal Auditorium. All of the other W. M. U. sessions beginning at 9:30 on Wednesday morning, May 13, will be held at the First Baptist Church on Linden avenue, the closing session being on Thursday afternoon. In that church on Saturday, May 16, will be held the all-day session of the W. M. U. Secretaries' and Field Workers' Council.

Each State W. M. U. is entitled to forty delegates, including its W. M. U. vice-president, to the annual meeting of Woman's Missionary Union, S. B. C. The number of visitors is limited only by the capacity of the large First Baptist Church. Each State is urged to have its full delegation and many visitors.

Mrs. W. C. James,
W. M. U. President.

Kathleen Mallory,
W. M. U. Cor. Sec.

ANNOUNCEMENTS SOUTHERN BAPTIST CONVENTION

The seventieth session (eightieth year) of the Southern Baptist Convention will open in Memphis, Tennessee, at 10 A. M., Wednesday, May 13, 1925, and is expected to close on Sunday evening, May 17.

The preacher of the Convention sermon will be Rev. Len G. Broughton, D.D., Florida, or his alternate, Rev. W. V. Savage, D.D., Virginia.

The Sessions of the Convention will be held in the city Auditorium.

Registration.—The Secretaries' office for the registration of messengers will be open in the north lobby of the Auditorium Monday evening, May 11, and daily from 8 A. M. to 10 P. M. the remainder of the week.

Messengers should register as soon as possible after reaching Memphis. It is hoped that everybody will register who is entitled to membership in the Convention.

Credentials.—All messengers must present in person their credentials.

Each messenger on the Financial Basis (Class I) should present a card signed and supplied on request by the Corresponding or General Secretary in his State.

Each messenger on the Association Basis (Class II) should bring a printed copy of the Association Minutes containing his appointment, or a written certificate from the Moderator or Clerk of the Association.

All names and post offices, if not printed, should be very plainly written, preferably typewritten, so as to insure accuracy in the list which will appear in the Convention Annual.

On the acceptance of his or her credentials, each messenger will receive a badge which will admit to the floor of the Convention.

Railroad Rates.—Reduced rates to the Convention on the basis of fare and one-half for the round trip, with minimum of \$1.00 for the round trip, have been granted by the Southeastern, the Southwestern, and the Central Passenger Associations from all points; and by the Western and the Trunk line Associations from all points in the territory of the Convention.

Round trip tickets will be sold upon presentation of Identification Certificates to ticket agents at time of purchase of tickets. These Identification Certificates are in the hands of State Secretaries for distribution, on application, to messengers from their respective States, each Certificate being good also for dependent members of the holder's family.

Round trip tickets good via the same route in both directions, will be sold May 9-15 inclusive, and will be good to reach original starting points, returning prior to midnight of May 23.

Tickets will be validated by the regular ticket agents of the Memphis terminal lines over which such tickets read before the return journey is commenced.

George W. McDaniel, President.

Hight C. Moore,
J. Henry Burnett, Secretaries.

THE SPIRITUAL AND EDUCATIONAL VALUE IN OPEN AND CLEAR DISCUSSIONS

By Mrs. P. D. Roddey

The open and clear and quite friendly discussions about women and a few other things, in The Baptist Record and a few other papers recently have caused me, (and I have heard others say that reading these discussions has caused them) to think very seriously about many texts, and to wonder who we who call ourselves Baptists, the denomination founded more strictly on the scriptures than any other, allow ourselves to drift, as individuals and as churches, further and further from the regard we should have for the exact working of the Word of God. Many Baptists would argue, and to put it impressively "die by" the word Baptize, and its literal meaning and applications, etc., who would pass over the

word "Tithe" without a thought as to the definition and command involved.

Many Baptists who will speak for hours and write reams about the last chapter of Matthew, will pass over the sixth chapter of Acts without a serious thought. This sixth chapter of Acts gives the clearest and most definite directions about the duties of deacons, and no deacons are scriptural unless they limit their duties to the limit set in that chapter; and now deacons take entire charge of the church affairs, budget funds, salaries, all the deliberations, councils, decisions, etc., and the members of the churches are left out of everything, uninformed, uninspired, without church citizenship, and without any information on any point. Can a church functioning in this way belong to the Baptist denomination?

And as to women, their doings are beyond words. It seems to me that God has long since stopped warning them, and has given them over to their own disobedient and reprobate minds.

Quite recently a group of women were talking about the present day activities of women in the churches, in direct and definite disobedience to the Word of God.

One woman stood in the pulpit of a certain church in direct disobedience to I Cor. 14, 34, and she was arrayed in gorgeous apparel, in direct disobedience to I Tim. 2, 9. She taught in the church and referred to "the brethren" and to what she would have them "learn" in direct disobedience to I Tim. 2, 11, 12.

This woman had been invited by women who call themselves leaders, and met and welcomed by deacons, and introduced by the pastor. Truly we would like to ask and to be answered "Whither are we drifting"?

Can any one answer me and give me scripture as to how a church that allows these direct and definite acts of disobedience, can continue in good standing with the State Convention Board, or with the Southern Baptist Convention? Is there any way to bring a church back to scriptural functioning? Seems that this is one great need of Baptists, to have a book stating what we believe, and then to see that a church stays in line, or definitely arraign that church for glaring lack of scriptural functioning. Sometimes I think the lack of attention given to these vital needs is retarded by a desire to make money.

Then, too, the churches are losing the power to pray, and to have the prayers answered. To me there is no greater tragedy than to see a pastor helpless in prayer when the members are ill and suffering and dying, and I believe this helplessness comes because the pastor allows so many unchristian things and unscriptural things practiced in the churches. The helpless needy turned over to the Salvation Army; "the least of these" turned over to the community welfare, weak-minded, avoided and dodged, and the feeble minded uncomfortable, and the poor unsought and unhelped, except as private individuals help, and the work of the church given over to hirelings. Salaries paid to men and women to sit up in offices and write letters and ride about in cars, etc. The real work of God's people neglected and uncared for, while the clerical force in offices draw large salaries, etc.

Truly, if we were to begin to study the Word in its relation to real missions we would find just how far we have drifted from the things Jesus did when He walked and talked with men.

Truly the foreigners at our very doors multiply without the gospel, the negroes, (the weaker race among us for whom God will hold us responsible) are drifting to Romanism, the church to tongues, dancing and all sorts of foolishness, and we do nothing to help get them out of the power that is leading them to evils.

Then too we set aside God's wishes when we go in debt in His name. We have no right, legal, moral, or spiritual to make large debts in God's Name. We have no authority in the scriptures for doing so. We have no right to hire one more missionary for the foreign field than we have money on hand to pay. We have no authority to make contracts for hospitals, schools, colleges,

etc., than we have money on hand to pay. God has let our methods plunge us into difficulties many times and we seem not to have learned the lesson.

Then, too, we waste time and printing, stationery, and postage by having the work for Mississippi head up at Atlanta. Who in Atlanta could know half so much about the needs in Mississippi along the lines of homeless churches, foreigners, negroes, etc., as some one living here on the field? Why should some one from Atlanta have to spend money traveling all over the South to transact business within the states? This is a reckless waste of money. Mississippi should look after the negroes and foreigners and homeless churches and missionary pastors in her boundaries without any one having to travel here on Baptist money or write here using Baptist postage, etc., to find out the needs and tell us what to do. We get nowhere this way. Mississippi knows or should know more about the Indians in Mississippi than some one thousands of miles away.

This inter-lapping of boards and committees, etc., causes so much unnecessary writing and printing, and traveling that it is a waste and a criminal waste of money given for missionary purposes.

Then another way we fail in our work: We are selfish; we put on intensive programs for ourselves, forgetting "the strangers within the gates", and we seem to fail to realize that the very best development for our people is to keep the channels of service open and clean and attractive, wherein to lead our people, to service and soul winning, and we block the channels effectually by hiring the work done.

We do not need a paid worker in twenty-five miles of any church, if it is indeed a church. We need men and women going ahead and opening channels for service and calling to this service and then the church preparing ahead for places for serving. This is a better development for young people than any Training School no matter how many capital letters come after the name of the teacher. We can develop young people by preparing places for service and allowing them to serve. Churches can give banquets at a hundred and a hundred fifty dollars the night, and can give hundreds of dollars to stray evangelistic campaigns, etc., etc., but it is almost impossible to get money to keep open any channel for real usefulness. Every church should maintain four mission Sunday Schools, reaching out into the ragged edges of the city and of the humanity and weaving these ragged edges into the stable fabric of Christianity.

So, when all discussions of work and finances, etc., are denied the church in council or assembly; when the Holy Spirit is sealed up in a budget envelope that only a deacon knows anything about what to do with; when all the real service is farmed out to hirelings; when paid leaders are put to directing the work of the Holy Spirit in the individual; and when pastors avoid the feeble minded, the weak, the poor and the least of these, and would turn them over to the Salvation Army and the community welfare, etc.; when we treat the foreigners as though they were not worth the time it requires to talk about them; when a matter of local need and local service cannot get before a church for lack of time, but has to die or be farmed out by a board of deacons; when women set aside the plain teachings of the great Paul and stand up in churches and teach, etc., and wear gold and pearls and precious stones and gorgeous apparel; when a church can raise a hundred or two hundred dollars for a banquet any time, and has to turn "the least of these" over to the foreigners and the Salvation Army, and when one has to beg and persuade and struggle to get men and women to get out to real sacrificial service! Words fail me. We need to discuss the reasons for these conditions and strive to remove them, and get back to first principles.

LAW AND ITS OBSERVANCE; ENFORCEMENT

(A pastoral letter to the people of Corinth and community.)

Law is the expression of intelligent will. It is also the rule by which we do things. The primary purpose of law is beneficent. Its intention is not to deprive any man of his just rights, but to protect him in his rights. All the works of God are subject to law. This is true from the smallest atom to the largest world. Man is a creation of God and he too must be subject to law. If he lived in a lawless world long ago there would have been a grand smash-up. A law of nature is the name which we give to the manner in which we have observed some forces to act. If that law be material, we have a physical law. The laws of nature have been called "the habits of God." Not only in the natural world but in the mental, moral, spiritual, and social life of man there is law, which is the process through which God seeks to work out man's highest good.

Civilization is man's co-operation according to law and order. This is for the good of the community in which he has agreed to be orderly. Without law and order there could be no civilization, no human progress, no personal safety, no security in business. The lawless person is an enemy of civilization, an obstacle to progress, a peril to place and a menace to human society. He must in some way be restrained for the larger good of the community.

1—Unfortunately we have come to a time when there is widespread disrespect for law. In the hearts of many, reverence for law is dead. They do not seem to realize that in resisting the laws they are resisting the ordinances of God, and they that resist shall receive to themselves damnation. They should ponder these words of God in Rom. 13. People who know the laws of the land violate them with impunity. Everyone who exceeds the speed limit in automobile driving is a lawless citizen. Everyone who makes intoxicating liquors is a bootlegger, and he who buys and sells it is worse than the bootlegger; and he who drinks it and gives it to others is a lawless person. Laws against such things were made for the protection of the community, and for every man's good. He who violates these laws is resisting the ordinances of God and throws the influence of his life on the evil side. His own conduct encourages the lawless element to be defiant and helps to hinder the progress of God's Kingdom. The land is full of youthful bandits, and 75 per cent of our criminals today are immature boys and young men. These boys have grown up without restraint, and too often without proper example. Lawlessness fills the land. It is a serious problem and an intolerable expense to decent and industrious people.

2—The laws of our community should be observed. That is what they were made for. They will not be, if not respected. This reverence for law and its observance should be inculcated in the home, in the schools, in the church and in all assemblies of human brotherhood. No lawless community ever made progress in morals, in education, in business, in home life, in religion. One of the darkest periods in Israel's history was when every man did that which was right in his own eyes. The judges of the land were inefficient and powerless. Civil government was a reproach and religion languished. When any man thinks he has the right to do as he pleases he becomes a menace to human society, and forfeits his right to society's protection. Sooner or later he must be eliminated. "No man liveth unto himself." He is responsible to Almighty God for his conduct, and will have to give an account of himself, not only for his misbehavior but also for his evil influence over others. The man who will not observe the laws of his community is not a sane man, nor a safe man, nor a desirable citizen. The community would be better off without him. In a recent address Chief Justice Taft said: "The safety of society is in

obedience to law. Whether or not you like the law, as long as it is regularly adopted, it is your business to obey it. To obey the law is to be a true democrat. The basis of good government is obedience to law as the people have determined it. Young men should be trained to know that to be patriotic and democratic members of society they must realize not only what it means to obey the law but to instill the act of obedience in others."

3—When laws are not willingly observed they should be enforced, and that without respect to persons. Wealth, culture or connection should not purchase immunity for anyone. Before the eyes of the law every man is equal. The high and the low, the rich and the poor, the ignorant and the educated should be made to observe the laws of the land alike. The American people are prone to pass a law for every evil, or seeming wrong, and then persuade themselves that they have settled it. There is no doubt we have too many laws, some of them are good for nothing but to be a nuisance, but no matter they ought to be observed and enforced until repealed. You cannot make people good, nor correct the wrongs of society by passing laws—it can only be done by making people law-abiding, and developing in the citizens a respect for law and order that will make them want to do the thing that is right. The question of law enforcement never disturbs a good man. The Apostle goes to the root of the matter in these words, "Rulers are not a terror to good works, but to the evil. Will thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13.

To enforce the laws we have our officials of the law. This is their business. They should be held strictly responsible for doing it. The idea that a private citizen must step in and swear out a warrant and prosecute is simply "passing the buck." It is an attempt to evade responsibility. One of the most prolific encouragements to violations of the laws today is the indifference, or incompetency of our officials in enforcing the laws. This is a universal condition. And along with that is the contemptible penalty imposed for law violations. What do the speed violators in automobile driving, or worse still drunkenness when driving, care for the puny fine imposed for their recklessness? With most of them it is a joke. What do the bootleggers and liquor venders care for the few dollars assessed with perhaps a few nights in jail? They can make enough over night to pay out and keep on doing business. And who ever heard of one who bought the liquor and drank it being disturbed by the law? Yet he, too, is a "scofflogger."

The whole country is menaced by bands of burglars who are robbing banks, stores, factories, trains are held up, people on the streets are stopped and robbed. The country is full of predatory youths pillaging and plundering. What are we going to do about it? Enforce the laws we have. Make the penalty adequate and the trial swift. There are enough good people yet to make the country safe. We are, no doubt, in evil times. We call upon parents to teach their children in the home reverence and respect for law, for all law, city laws, state laws, federal laws, God's laws. Begin early. Too many boys and girls in our community are growing up with wrong views of life. We must all go to work and insist that life shall be made safe for our children, and that they shall grow up in a clean and wholesome atmosphere, that we will give as much attention to their minds and souls as we do to their bodies. We must teach them in the home how to be good citizens—to keep the laws that guarantee to us all "life, liberty and the pursuit of happiness." Parents must set the example and teach their children the right attitude in life.

We call upon our citizens every where to encourage law observance by their own example, and that they rebuke, in kindness, all disrespect for law; that they use their influence to diffuse a spirit of respect for law and order everywhere; that they lend aid to our officials in every possible way in the discharge of their official duties.

We call upon our officials in every position to enforce diligently all law, without partiality, and that they make the penalty imposed deterrent. We believe the people of the community want the laws enforced, in kindness, but in firmness.

We call upon our Sunday Schools, churches, public schools, lodges and literary societies of the city and community to teach and encourage law observance and law enforcement. The greatest hindrance to the best interests of our country and to the Kingdom of God today is the deep spirit of unrest, discontent, dissatisfaction, loss of reverence for holy things, and disrespect for law. We therefore call upon all who know these things to give more attention to the things worth while.

T. W. Young, E. Nash Broyles, A. L. Davenport, L. J. Covington, John Chipman, Ira D. Holt, E. H. Broome, W. W. Bruner, T. G. Henry.

WORLD-WIDE REVIVAL AMONG BAPTISTS IS PLANNED

By Frank E. Burkhalter

In what the committee in charge hopes will prove the beginning of a deep spiritual revival that will reach all the Baptist families of the world and send them out with renewed power and zeal to win to Christ the lost of their own communities and those of heathen and papal lands as well, an evangelistic conference has been arranged to be held in Memphis on Tuesday afternoon and night, May 12, just preceding the opening of the Southern Baptist Convention Wednesday morning.

The conference in its various details will be in charge of the committee named last winter by the Commission on the 1925 Program and includes Dr. L. R. Scarborough as chairman, Dr. C. E. Burts, director of the 1925 Program, and Dr. M. E. Dodd, chairman of the Program Commission. The committee is persuaded that a new and intensified emphasis upon evangelism all along the line—on the part of general and state secretaries and other general denominational workers, pastors, laymen, women and young people in all the churches—is the supreme task of Southern Baptists at this time. Never before was the field quite so ripe for the winning of souls as now, the committee is convinced, and it is persuaded further that if the spiritual power that is needed to win souls is first attained by our churches and people, then all the other problems that are vexing the denomination just now will be adequately solved.

A tentative program of devotional services and addresses is being worked out by the committee, including on it several of the most effective soul-winners among Southern Baptists, and it is the hope of the committee that pastors and laymen alike will plan immediately to arrive in Memphis in time to attend this conference.

It is remembered that at the recent meeting of the executive committee of the Baptist World Alliance in Chicago, a representative committee from this and other countries was named to issue an appeal calling the Baptists of the world back to the chief Baptist task of winning the unsaved to Jesus Christ. It is the hope of the Southern committee to prove the instrument in God's hands of enlisting Southern Baptists in the task suggested, and inasmuch as the Southern Convention is the largest gathering of Baptists in the world and is among the first large Baptist bodies to assemble after the call for a more intensive evangelism was issued, it is hoped that Southern Baptists may set a pace in soul winning that the other Baptist groups of the world will be glad to follow.

Full details as to the Memphis program will be announced soon, along with other plans for the projection of the evangelistic effort.

Mississippi Woman's Missionary Union

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There are lots of good people in the world. Recently a member of the Grove Avenue Church, Richmond, Va., gave \$5,000 to the support of the work being done by Mrs. J. H. Rowe of Kokura, Japan. Dr. J. W. Storer is pastor of this church and was previously pastor of the church at Greenwood which supports Mrs. Rowe.

Brother I. E. House sends an artistic announcement of the commencement of the Louisville Seminary. He and Brother W. A. Keel receive their Master's degree in May. Brother C. S. Wales graduates with the Th.B. degree. These men are the kind we need in Mississippi, and we hope they will come back home.

To the Officers and Delegates of Woman's Missionary Union Recently Assembled in Convention at West Point, Mississippi.

Beloved Sisters:

The message of love, communicated to me, through Mrs. D. M. Nelson, has been received. I am using the pages of our paper as the best means of making known to you my sincere appreciation of your love and care for my welfare. To every one of you, I send my love and breathe a prayer that God may continue to bless you, in your great work.

Faithfully,

—Mrs. Julia Toy Johnson,
Clinton, Miss.

Delegates to W. M. U. Convention in Memphis

Below we give the list of delegates elected by your Nominating Committee at our State Meeting in West Point. Your Committee requested names to be handed in of those who would attend from each District. From these lists they made the selection, in which they endeavored to scatter delegates over all portions of the District. It was their earnest desire to make wise selections. If your name was omitted, and you will attend the Convention, please write your Secretary; if there is a vacancy we will make all substitutions we can from this list. Remember, however, we cannot elect more than one from a church.

1st District: Mrs. R. L. Bunyard, Madison; Mrs. L. R. Williams, Jackson; Mrs. L. H. Yarbrough, Pine Bluff Church, Hazlehurst; Mrs. M. O. Patterson, Clinton; Mrs. O. O. Green, Hazlehurst; Miss Mamie Clarke, Durant.

2d District: Mrs. Ned Rice, Charleston; Mrs. Brown, Grenada; Mrs. Guy Waldrop, Merigold; Mrs. J. F. Scull, Hollandale; Mrs. W. Q. Maer, Hernando; Mrs. B. A. Talbert, Winona.

3d District: Mrs. J. W. Brown, Tupelo; Mrs. C. C. Longest, Oxford; Mrs. G. C. Sandusky, Holly Springs; Mrs. W. G. Peugh, Aberdeen; Mrs. J. R. Markette, Water Valley; Miss Birdie Lou Clarke, Pontotoc.

4th District: Mrs. A. T. Cinnamon, Kosciusko; Mrs. S. L. Morris, Ackerman; Mrs. H. D. Williams, Brooksville; Mrs. S. A. Williams, Meridian; Mrs. E. K. Lide, Columbus; Miss Millie Mae McLellan, Meridian.

5th District: Mrs. S. A. Wilkinson, Hattiesburg (Immanuel Church); Mrs. W. H. Thompson, Laurel (State Officer); Mrs. J. L. Johnson, Hattiesburg; Mrs. H. C. Yawn, Lumberton; Mrs. W.

F. Yarbrough, Hattiesburg (First Church); Mrs. Max Emery, Ovett.

6th District: Mrs. Anabel Stewart, Fayette; Mrs. G. W. Riley, Liberty; Mrs. J. A. Taylor, Brookhaven; Mrs. W. A. Roper, Tylertown; Mrs. J. S. Harris, McComb; Mrs. I. L. Toler, Gloster.

A Love Message To Us All

My dear Miss Lackey:

You will forgive this "combination" stationery while I use it to write in thanks to you and your co-workers for the kindness shown me at West Point. I am honest when I say that in no state, save perhaps Alabama, do I feel more at home than I do in Mississippi and I am so particularly happy when I can attend one of your meetings. Deeply did I regret that I could "tarry but a while" sure enough! But I know you understood and forgave.

What I did see and hear convinced me that it was an excellent meeting and made me very hopeful that from it large returns will come.

Lovingly,

—Kathleen Mallory.

Please Note This From West Point

"It has come to us from other sources that several ladies paid their hotel bills, and Mrs. Vandlandingham went to see if she could find out the amounts and by whom paid, but thinks she did not get a complete list, as there seemed to be some misunderstanding at one of the hotels, so we have decided to ask you to speak of this in this week's Record, please. Just mention that it was our wish to entertain everybody; even if some came without assignment and went to the hotel on her own responsibility. If she came to the Convention we wanted to pay her bill. We had a hotel fund which was ample to take care of all who came and we WANT to refund any money that was paid by delegates or visitors. If they settled their bill at the hotel, if they will write me the amount paid, we have the money already in hand for this specific purpose, and I'll be glad to mail a refund check. You can make it as strong as you wish for we do not want anybody to say she came to West Point Convention and had to pay her hotel bill. Just ask the ladies to write me the amount they paid out in this way and I will send check immediately."

Sincerely,

—Mrs. D. N. Garner,
West Point.

Banners!

Every year we award a banner to the Auxiliary that reaches the Standard of Excellence and gives the most per member to benevolences. This record is compiled from the quarterly reports sent to this office. Perhaps other auxiliaries have made better records than these given below but you failed to report quarterly and that alone kept you from meeting the standard. The following received the banners:

Sunbeams—Laurel First Church, with Fayette and 15th Avenue, Meridian, close behind.

Royal Ambassadors—Utica, with Meridian 15th Ave., and Laurel 1st close behind.

Girls Auxiliaries—Utica, followed closely by Laurel 1st and Crystal Springs.

Y. W. A.—Natchez, followed by Griffith Memorial, Jackson, and Laurel first.

"Listen, Mississippi Baptists"

Perhaps some of you already know we have a Baptist Church organized at Bokhomo school house, located in the northeastern part of Jones County with 25 Choctaw Indians.

This organization took place on the fourth Sunday in November, 1924. Rev. Willie Jimmy (Choctaw pastor) was assisted by Rev. P. C. Barnett, Mississippi missionary to the Choctaws. Rev. Jimmy had been preaching here for over one year and baptized 12 in 1923 and 12 in 1924, one by letter in 1923, making a total membership of 25.

I have been teaching the Sunday School there for nearly a year in the Government school building and I have never felt at home one bit. Just think how you would teach a class of, well 40 odd at times (I have 53 on the roll), and their ages from 2 to 80 years, all in one room. Oh, it has been very hard work but so pleasant. At times it seems I must give it up and then I think like my little 11 year old boy.

One Sunday some of the Indians told me the Catholics had been there and told them if they would leave us Baptists and go with them they would build them a church house. My little boy had told me that afternoon he didn't want to go any more, but when he heard what the Catholics were trying to do he said, "We can't quit now, Mother." So will you Baptist people awake and arise and let's build a church house for these people? We have the lot on which to build paid for. The deed is made to Mississippi Baptist State Convention Board. Being leader of Zone Three of Jones County Association W. M. U. I asked the missionary societies of my Zone to buy the lot. Contributions came as follows:

Shady Grove.....	\$ 5.00
Heidelberg	4.25
Sandersville	5.00
Kingston	2.50
Pine Grove.....	2.00
Miss M. M. Lackey.....	3.00
Mrs. S. D. Thatch.....	3.25

\$25.00

You will notice the donations from individuals. Miss Lackey sent me the \$3.00 saying "please let me have this little part in buying the lot." After all societies that would send in I finished the amount needed as shown above, so as to continue the work.

We are now ready for every one that will to send a contribution. Just send to Citizens State Bank, Heidelberg, Miss. I have talked with the cashier, J. H. Jones. We will send a list in every two weeks for publication in Record. Our State Convention Board will head the list with \$60. Please pay more attention to this request than was paid to the request for religious literature. Only two sent any literature, Mrs. Rush of Electric Mills, Miss and Mrs. Dyar of Newton, Miss. Mr. Gooch of Oakland wrote me but so far I haven't received any literature from him.

Your co-laborer,

—Mrs. Sim D. Thatch,
Heidelberg, Miss., Route 2.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Vacation Bible School Conference

On the 28th, 29th and 30th of April, in the First Baptist Church of Meridian, there will be Daily Vacation Bible School conferences conducted by Dr. Homer L. Grice, who has charge of this phase of work under the Sunday School Board of the Southern Baptist Convention.

When we stand face to face with an issue the wise course is not to ignore or try to evade it but to meet it by being prepared for it. The Daily Vacation Bible School work is new to most of us but there is no denying the fact that it is here to stay and we need to know it so we can give our own people the benefit of our own supervision and instruction. In the conferences at Meridian all the details of the work will be taken up and thoroughly explained.

Would you like to know what it is? the value of it? how to promote it? how to secure the teachers? how to finance it? how long it should run? what should be taught? what ages of pupils are included? All these and any question you may have will be answered. Dr. Grice is an expert in this line of work, having made a wonderful success with it in his church as a pastor in Georgia.

The people of Meridian will entertain all who come. Let us have a great crowd there for those days.
—E. C. Williams.

R Y P U Notes

A New Tract for the B. Y. P. U. Director
We have a new tract for the B. Y. P. U. Director. This gives us a much needed piece of literature. We have entered a new field within the last few years, and now have some experiences to draw from in writing about the work of this new church officer, the B. Y. P. U. Director. We will of course mail to each Director listed with us a copy of this tract, and will be glad to send a copy to any one else desiring it. All pastors and other church workers should be interested in the work of this officer.

"Making the Standard"

Making the Standard is the name of a little play we are urging the unions to give in lieu of the fact that this is Standard Quarter with the B. Y. P. U.'s and we are wanting to reach our one hundred A-1 B. Y. P. U.'s this quarter. This play will help you get the matter before the young folks as perhaps nothing else will. Do not give it in the place of a regular weekly program, but separate from, or in connection with the weekly program.

You should let nothing offset the weekly program in the Quarterly. We can furnish you with copies of the play if you want them. Write us for it.

Junior and Intermediate B. Y. P. U.'s Have Accepted Their Quota

Miss Morgan accepted half of the proposed one hundred A-1 Unions for this quarter, and the leaders over the state have said that they would back her up in it, so we are assured of at least fifty of the one hundred. There should be no reason why the senior unions should not give us as many as do the Juniors and Intermediates. The fact is the Senior B. Y. P. U. ought to set the pace for all B. Y. P. U. work, and make their union such that an Intermediate would look forward with pride to becoming a part of the Senior department. Seniors, to the work. We are counting on you along with the Juniors and Intermediates to make Mississippi's B. Y. P. U. record as good as the best.

Laurel City B. Y. P. U. Holds Meeting in Kingston

The following clipping is from one of the Laurel papers: "The City B. Y. P. U. met Friday night at the Kingston Baptist Church, and one of the most profitable programs ever given was rendered by the Senior Union of the West Laurel Church, given in the form of a playlet, 'Making the Standard'. The B. Y. P. U. Standard of Excellence was discussed point by point. The Banner awarded at each meeting for the union making the highest percentages on reports was won by the Senior Union of the West End Church." A letter from Mr. Smallwood tells of a little change in the rendering of the play, instead of singing the song suggested at the close of the play they had the verses sung after the different points as they were discussed. They tried it both ways in rehearsing and found the change more effective.

Have you sent in your report for last quarter?

Rocky Creek, George County, B. Y. P. U.

The B. Y. P. U. at Rocky Creek Church, George County, is doing a great work. A letter from their Corresponding Secretary, Mrs. J. W. Mills, tells of that good work, saying that they are the first B. Y. P. U. in the county to reach the A-1 Standard. They are A-1 now and have as their next aim 100%. She adds that they are making plans to attend the District B. Y. P. U. Convention that meets with the Poplarville Church June 16-17. We are glad to have this good word from Rocky Creek.

Attala County Organizes an Associational B. Y. P. U.

On the fifth Sunday of March the forces of Attala County came together at Ethel for a B. Y. P. U. program lasting through the day. The meeting was presided over by

Book-Built Lives

like Lincoln, Roosevelt and Wilson stand out above the skyline. Within each book they sought the author's soul and harnessed well the elements of success they found on every page.

The Nation Builders

of today have made their mark because of books. Each day you find them digging deep for something rich and rare between the covers of a book.

Count That Day Gain

when books have found a way into your life. In some good book you'll find the key to vaster values. Because of some good book you'll learn to live the ever-enlarging life.

Read More Good Books!

BAPTIST SUNDAY SCHOOL BOARD
NASHVILLE, TENN.

Brother J. C. Maxwell of Kosciusko. A most interesting program had been planned and was carried out almost to the letter. A nominating committee was appointed in the morning and brought in the recommendation that the Associational B. Y. P. U. be organized and that Brother Maxwell be elected President, Miss Haines Secretary and Mrs. Maxwell Junior Intermediate Leader. The crowd took the suggestions readily and so the organization was perfected. It was a good day, the B. Y. P. U. State Secretary was there and enjoyed the day and felt that it was the beginning of great things for that part of the state. We went to visit the B. Y. P. U.'s of Kosciusko that night and the inspiration of a thoroughly organized work with the efficient leadership of a most capable B. Y. P. U. Director was worth going a long, long way to see. Brother Maxwell is Director of B. Y. P. U. work at Kosciusko, and knows the work as well as the young people and they are doing things. It would pay you to visit them in their work and to see just how they are getting results. There is no question but that the Attala County Associational B. Y. P. U. will be a success. They will district the territory and elect vice-presidents for each group of

churches as soon as the plan seems best.

Our District B. Y. P. U. Conventions are designed for everybody, so in making your plans be sure to include delegates from every age of the church membership. These are short, intensive meetings, full of meat for the thinker and worker in the Training Service of the church.

If your B. Y. P. U. died last fall, now is the time to resurrect it and get a good start for this new Quarter.

Pastors, your young people are waiting for you to help them in organizing their B. Y. P. U.—They are waiting for some one and that someone could best be you.

Little more than one month till the Southern Baptist Convention will meet at Memphis. There are some things Baptists ought to strive to do: Raise one-half of the year's pledge by the meeting of the Convention, and then let us Mississippi Baptists attend in large numbers. It is a source of great inspiration and information. It will surely help you to go. Try it, brother and sister Baptists, and be convinced that I am telling you the truth.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

April 20, 1925

By R. A. Venable

Stephen, the First Martyr—Acts
6:8-15 and 7:54-60

Introduction: Stephen comes before us for the first time as one of the seven brethren, chosen by the church at Jerusalem to administer the daily food to those dependent upon that bounty for sustenance. He was a man of high standing and well attested character among the brethren. He was full of "the Spirit and of wisdom"; full of faith and of grace and power. Stephen and Philip are the only two of the seven who are mentioned after their election. The others probably served the temporary purpose of their appointment after which they took their places among the lay membership of the church at Jerusalem. How long the conditions prevailed which called for the service of the seven as almoners of a common fund are not told, and conjecture is idle.

1—Stephen occupies the center of interest for a time, until he is brutally put to death by a mob. His name heads that long list of martyrs who sealed their testimony with their blood. Stephen's character, reputation, and exceptional endowment of the Holy Spirit receive special mention by the inspired writer. "He was of good report, full of the Spirit and of wisdom and full of faith." (Vers. 2,3.) Again he was said to be "full of grace and power." (Ver. 7.) He enjoyed the special gift of the Holy Spirit. All the graces so pre-eminent in his work were largely the fruits of the Spirit, which was given him in abundant measure. These spiritual endowments qualified him for the service he rendered, whether that of administering the common bounty as the need arose or of speaking to the people, or working signs and wonders. These last set the seal of divine authority to his activities. They were his credentials, known and real of all.

2—Stephen's activities were confined to the Greek speaking Jews who had migrated to Jerusalem from the land of their birth and training. They had come in sufficient numbers from various quarters lying west and south of Palestine to call for synagogues of worship other than those frequented and maintained by Aramaic or Hebrew speaking Jews whose native land was Palestine and whose religious center was Jerusalem. It was the complaint of neglect of the widows of these Greek speaking Jews which called for the appointment of the seven. Stephen may have belonged to this Hellenistic class, as his name and the names of the entire seven were Greek. Stephen's labors in administering the common fund brought him an inviting field for

teaching and preaching the Messiahship of Jesus; to whom the Mosaic system of types and shadows and the prophets pointed with convincing clearness. Such preaching and teaching brought him into sharp conflict with the leading authorities and teachers of these Hellenistic synagogues. In the disputations which arose, "they were not able to withstand the wisdom and spirit by which he spake." (Ver. 10.) Smarting under an overwhelming defeat they retire from the field of controversy and change their methods and instruments of attack upon this Spirit filled preacher of Jesus as Messiah and Lord. Neither his benevolent mission as a distributor of a bounty to relieve the need of their poor nor the "signs and wonders wrought" by him could placate their wrath nor restrain them from their nefarious purpose to destroy him.

3—Stephen's arrest was resolved upon. They seek a sufficient ground for arrest. His superior powers of disputation could not be made the ground of his arrest. "Then they suborned men who said, We have heard him speak blasphemous words against Moses and against God and they stirred up the people and the elders and the scribes and came upon him and seized him and brought him into the council." (Vers. 11-12.) Now these impotent disputants, driven from the field by the cogency of Stephen's arguments, the wisdom of his words, and the irresistible power of his personality, have entrenched themselves behind the ramparts of perjured witnesses, inveterate hatred, and of prejudices as remorseless as fate itself. They have their victim. They have the indictment. They have the Sanhedrin court, the ready tool, awaiting the hands of any set of men who sought to suppress the movement which unless arrested would consign them to eternal infamy. They have the witnesses to prove the charge of blasphemy. The witnesses are all false, the charge is aggravated in its falsity because of the perversion of a great truth, which, in the final consummation of redemption will be vindicated in the presence of all the moral intelligences of a redeemed universe. Before the court these false witnesses who said, "This man ceaseth not to speak words against this holy place and the law: for we have heard him say that Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered unto us." (Vers. 13-14.) What Stephen taught was that the Mosaic system was provisional and designed to set forth in material forms, types, shadows, and symbols, spiritual realities, which awaited the coming of the Messiah. Jesus of Nazareth was the Messiah as shown by his resurrection, enthronement, and the sending of the Holy Spirit at Pentecost. His teaching was no dis-

paragement of the law, nor of the temple, as the national center of worship of the chosen people. The exact language of Stephen, upon which the charge is based is not given, but manifestly pointed to the reformatory operation of spiritual forces, under the leadership of Jesus, which would render obsolete and displace the old system, as the luscious fruit displaces the blossom. The blossom is not the end, but marks one stage of development of the fruit life, which culminates in the ripened fruit. It is the same old conflict of Messianic ideas. The one making the Messiah an earthly ruler whose throne would be in Jerusalem, from which he rules the nations of the earth; the other that the Messiah's kingdom would be a spiritual kingdom, a reign in the hearts of men, whose laws would not be written upon tables of stone, but in the minds of his subjects and on their hearts. As these lying witnesses gave their testimony against Stephen, all eyes were turned to him. "And all that sat in the Council, fastening their eyes on him, saw his face as it had been the face of an angel." (Ver. 15.) All, curious to know the effect which such damaging testimony would have upon the accused, looked upon him with piercing gaze. They beheld, not a dejected, hopeless man, hated of men and forsaken of God, but they beheld Stephen sitting in the calmness of a serene composure, his face beaming with the outshining glory as of the face of an angel. The Spirit of the Lord was upon him and the matchless splendor of heaven did shine upon his face.

4—We hesitate to pass over the defense of one standing upon the sacred precincts of the spiritual world as was Stephen but let it be ours to pass to the sequel of his defense and the murderous tragedy which enrolled him as the first martyr to the Redeemer's kingdom. The defense of Stephen has swept the august court from the high level of truth and justice and resolved them into a pandemonium of madness, bent upon destruction of the man. "Now when they heard these things they were cut to the heart and they gnashed on him with their teeth." (Acts, 7:54.) This surging tide of deadly passion did not disturb the calm of Stephen's soul nor cloud his vision of the spiritual world. "But he being full of the Holy Spirit, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." (Ver. 55.) In this hour of spiritual elevation he looked beyond the surg-

ing passions of a howling mob, "breathing out threatenings and slaughter", and with unbroken gaze he beheld the tranquil glory of the spiritual world. He beheld "the glory of God", the essence of whose being is love, going forth to his moral intelligencies throughout the universe. This matchless disclosure of the divine glory is accorded to only a few of earth's mortals. Within the scope of Stephen's vision was "Jesus standing on the right hand of God." Standing as if rising up from his mediatorial seat to meet and welcome into his presence the spirit of Stephen as the first of his witnesses to seal his testimony with his blood. This vision of the divine glory and the expectant posture of Jesus was too inspiring to pass by in silence even though his audience was a raging mob. "And he said, Behold, I see the heavens opened and the Son of Man standing on the right hand of God." (Ver. 56.) This declaration threw his enemies into a paroxysm of frenzy. It was an indictment of their appalling wickedness in the crucifixion of the Son of Man who passed from the cross, to which they nailed him, through the grave, to the right hand of God, exalted forevermore. It was an implication of their infamous and persistent wickedness, whose devilish purpose was to destroy the devotees of the Messianic king whose throne was in heaven, whose instruments of conquest are spiritual and whose foes are the legions of wicked men leagued with the devil. These words of Stephen intensified their fury and resolved them into a cohort of screaming demons. "But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city and stoned him." (Vers. 57-58.) With resistless, vindictive, and remorseless purpose they rush upon the man to destroy him from the earth. They could not overcome him with their words, but

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a howling mob, threatening and with unbroken gaze he beheld "the essence of whose being forth to his throughout the watchless disclosure is accorded to his mortals. With Stephen's vision was in the right hand as if rising up to meet his presence the as the first of his testimony with vision of the divine erect posture of spiring to pass by ough his audience p. "And he said, heavens opened and standing on the" (Ver. 56.) This his enemies into a y. It was an in- appalling wicked- ixion of the Son d from the cross, led him, through ight hand of God, re. It was an in- infamous and per- whose devilish destroy the devotees king whose throne whose instruments iritual and whose ns of wicked men evil. These words ed their fury and nto a cohort of iacs. "But they loud voice, and and rushed upon rd; and they cast and stoned him." ith resistless, vin- horseless purpose e man to destroy n. They could not a their words, but

they could destroy him with stones. But the spirit and posture of Stephen command our attention; his unwavering faith, solicitude for his enemies, and his tranquil committal of his departing spirit to the Lord Jesus, mark the closing scene of his departure.

His posture is one of prayer. The inveterate violence of his enemies could cast him out of the city, but they could not bar the door of access to the throne of grace. The ear of God was open to the cries of his suffering servant and the Lord Jesus stood waiting to receive the spirit of his martyred witness. While his enemies hurled the missiles of death against his quivering form his spirit ascended in prayer, to the secret tabernacle of the Most High, beyond the reach of human passion and human hate. There his spirit found shelter in the calm of prayer.

"And they stoned Stephen, calling upon the name of the Lord and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge and when he had said this he fell asleep." (Vers. 59-60.)

The content of Stephen's prayer is both surprising and instructive. No one could have conjectured such a prayer under such conditions. The Spirit of God constantly leads men into the unexpected, the surprising. He prays for his enemies, his prayer is vicarious, he intercedes in behalf of those who are killing him for his devotion to the cause and kingdom of God. There is no mention of an alleviation of his own suffering, no restraint of the wrath of those who were stoning him to death, in his petition. He prays that his enemies, who are heaping up wrath against the day of wrath and the righteousness judgment of God, may be forgiven. "Lord, lay not this sin to their charge." Such a prayer was an expression of the Spirit and an echo of the prayer of Jesus offered on the cross, "Father, forgive them for they know not what they do."

Now in the serenity of an unclouded faith he commits his spirit to the Lord Jesus. Out of his bleeding, mangled body, the dismantled habitation of his tired, wornout spirit he passes within the heavenly portals to be with his Lord. The hour of his exodus has come, the haven of rest invites him, the Lord Jesus waits to welcome him home. Like a toil worn laborer at the close of an arduous day and the offering of an evening prayer Stephen falls asleep till earth's darkness is passed away. The din and noise of a raging mob and the buffets of falling stones can not disturb his repose. He has "fallen asleep in Jesus", and when Jesus shall return God will bring with him the immortal spirit of the martyred Stephen to be reunited with the body transformed into the image of the glorified body of the enthroned Son of Man.

Old Man—Son, can you direct me to the bank?

Kid—Yes, sir, for a quarter.

"Isn't that mighty high pay?"

"Not for a bank director, mister!"

—Iowa Frivol.

SOME MEDITATIONS

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2nd Tim. 3:16-17. "And as it is appointed unto men once to die, but after this the judgment." Heb. 9:27.

How true, physical death is so manifest, we do not hear anyone doubting this serious fact. The same inspired word teaches us the time is speedily coming when the final judgment shall be just as manifest as physical death is now. How sad to think of the multitudes deceiving self, hushing the conscience, by unbelief. Condemned, doomed, lost, being overtaken by death which fixes our eternal destiny. How foolish, self-destroying, to be thus overtaken, to wilfully permit unbelief and disobedience to destroy both soul and body in Hell. "These shall go away into everlasting punishment." Since the awful warnings of God's inspired word are the foreshadowing of a shadow, what must the reality be! The shadow of a tree is harmless, but if the tree that casts the shadow falls on us, it will crush and destroy us. The shadow of a ravenous beast is harmless, but if it falls upon us, it will tear us limb from limb and destroy us. "And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20:17-18.

Now in this present life, because the unbeliever sees no immediate danger, sees not his irreparable undoing, is he going to allow his cherished unbelief and disobedience to eternally shut ("and the door was shut") him out from the presence of our loving Christ, the home of joy and peace he has prepared for "Whosoever believeth in Him?" No, ten thousand times, no. But like the prodigal, "I will arise and go to my Father" and plead for pardon and acceptance. I will be baptized, immersed like Jesus was. I will unite with his church and will do it now, for she is "Fair as the moon, clear as the sun, and terrible as an army with banners." I will "look upon the fields already ripe unto harvest." I will seek wholeheartedly, that food the world knows not of. I will, with a grateful heart, for the price He paid, for the sacrifice He made, love Him, His Word, His work, His worship. "Herein is love, not that we loved God, but that He loved us and sent his Son to be the propitiation for our sins."

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ the Son of God; and that believing, ye might have life through his name."

—J. C. White, Hazlehurst, Miss.

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

A Demonstration in Preparation for, and Quiet Personal Work in, a Revival

We have witnessed it here in the Quitman Church. In this department I have repeatedly stressed the worth-while—the paramount importance—of real preparation for, and quiet personal work in, a revival. It seemed but proper, therefore, that I should apply my suggestions to my own field.

For the last several weeks two sermons every Sunday carried intense evangelistic messages and appeals to the congregations; the prayer-meetings, too, assumed the nature of evangelistic meetings; in every way possible—not to be "high-pressure"—the needs of a revival were brought to the heart-attention of the people. After prayer during every waking minute the Saturday night before, I called together our Deacons and said to them that I had the assurance that the time for the beginning of our revival was at hand. We decided to begin just two weeks from that Sunday morning's conference. It was our opinion, too, that L. G. Gates should be asked to come to us as our preacher. He was invited—and accepted the invitation; but at the 11th hour sickness in his family prevented his coming. I immediately 'phoned Dr. J. C. Owen, of the 15th Avenue Church, Meridian. He promised to join us on Monday evening. We had some special blanks printed—and took a sure-enough Baptist canvass of the entire town, locating not only the actual Baptists—but also all the Baptists-inclined. Then we ordered 300 copies of Coleman's new song-book, "The Little Evangel". It was understood that we'd have no special song-leader, but that we'd have books enough for at least 600 to join in the singing. The school was also enlisted. Dr. Owen came in the Spirit. His sermons were simple Gospel messages—and were much enjoyed by the people.

Counting the two who joined the Sunday before the meeting began, and the four who joined the first Sunday of the meeting, we have to date received 74 members—and every department of our church-life is happily revived. One of the big after-manifestations of the revival is the decision of the congregation, led by the big Business Men's Class in the Sunday School, to annex immediately another big department to our church-building.

Yes, sir, it's a concrete demonstration of what sane preparation for, and quiet personal work in, a revival can do. What we have done under God, any other church anywhere in our good state can do also. There is no secret or evasive art about it. Nothing is easier than the experiencing of a revival—if we are first

willing to pay the price in faithful preparation for it and consecrated personal effort in it.

Here's Where The Bulletin Can Help Out

I am today in receipt of a letter from one of our fine pastors, in which he is asking me to assist him in his meeting—if the date he suggests is open. I can't accept his invitation, though, for at that time I am to be in north Alabama in a meeting. But notice how he concludes his letter: "If you can't help, please suggest a sure-enough Baptist preacher whom I may secure. I want a good one, as our people are able to pay for the best. I may also need a good Baptist singer. So if you are in touch with Baptist singers—none others desired—let me have their names."

This brother, and all others who may desire the Bulletin, will be furnished a Bulletin copy before this notice appears in the Record.

The Bulletin is Ready for Distribution

Churches or pastors desiring evangelistic help—either preachers, or singers, or personal workers—should send for a copy. I am much pleased with the initial number. And the words of commendation that have come to me make me feel that God's approval is abiding upon the effort. I hope the churches and the pastors may use it freely. It costs nothing to get it except a two-cent stamp for cost of postage.

WALL AND MORGAN IN THE CAROLINAS

Surely one of the joys of heaven will be in meeting and talking with God's children whom we have known and loved in other days and places. There are hundreds of redeemed souls down in dear old Mississippi whose faces I may never see again on this old earth, but some day, thank God, I shall see them and walk and talk and rejoice with them; and Oh, what a meeting that will be!

Sunday night at the depot here in Hartsville, S. C., I met my good friend and brother, W. H. Morgan, who is now the beloved and capable pastor of the First Baptist Church, and in meeting him I had a thrill that I have not had since I left Mississippi. Brother Morgan has a most attractive field from many viewpoints, and he, as usual, has taken hold of it in an excellent manner—a masterly way. His church is hard by Coker College, which is an A-1 college—one of the best in the South. And he has one of the best Sunday Schools in this section. He, as you know, is a princely fellow, and his people are responding beautifully to his leadership.

But (and this is a sort of secret) we both get homesick for you brethren at times. And could you blame us? A great part of our dearest and best friends live there, some of our very best work done there, and all of our dozen children born there. One thousand blessings upon the brethren.

—Zeno Wall.



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Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

Mississippi Woman's College Notes

A clever new idea was presented in "Her Husband's Wife" by A. and M. Dramatic Club. As the beautiful young wife selected the wife for her husband after her death and the complications that followed were enacted the audience was intensely interested and amused from start to finish. It was one of the best entertainments of the year and was the finished product of trained talent.

That Woman's College has a very fine orchestra was demonstrated at a splendid program given by the leader, Miss Rice. A program of classical and popular music was given and readings and a little play gave variety to the program. Woman's College is proud of her talented girls and fine capable teachers.

Attractive little invitations in the shape of an Easter egg were found in all the Junior's rooms. The Freshmen were to entertain their big sisters at an egg hunt and fun they did have. To the woods they hiked, where the rabbits had been busy, as it was soon discovered. After the egg hunt all gathered around two big bonfires and roasted weinies and marshmallows. Some games were played but it was soon dark and the little sisters had to take their big sisters home.

A pipe organ can inspire worship as no other music and since the college has its splendid new pipe organ installed, the Immanuel Baptist Church, the college church, was invited by the college to worship in its chapel Sunday night to enjoy the music. The congregation was filled with a deeper sense of worship by the music and the special songs by the Glee Club were beautiful. It is hoped that many of the services will be held in the chapel.

Woman's College is to be endowed, for nothing can down a group of girls with such earnest efforts and unselfish spirit, success is sure. At chapel one morning \$250 was given by two organizations of the school. This money was earned and could have been spent on good times, but the best time for them was to give it to the endowment. When the people over the state realize what they have here they will want to have a part in it too.

Mrs. Johnson, Mrs. Wilkinson, Miss Arda Stringer, the Y. W. A. President for next year, and Miss Jennie McGrae of China attended the W. M. U. Convention at West Point. The inspiration they brought back makes the girls stronger and

better. A greater knowledge of Baptist work gives greater interest and effort.

—Madeline McCann.

Hillman Notes

A group from the Patterson B. Y. P. U. gave a program at the Mid-night Baptist Church last Sunday. Among those who went were Mamie Brock, Billie Griffith, Clyde Helms, Minnie Ruth Tomlinson, and Kate Durham Polk. Miss Stewart and her mother chaperoned.

The Berry Union was honored by having the King Union from Jackson visit them on Sunday night, April 12th. This union gave a splendid discussion of the subject, "Jesus Ministers to the Multitude". The hearers were lifted to higher ideals and a vision of greater and nobler life.

Mrs. G. W. Riley, former Lady Principal of Hillman, gave the Hillman girls a short talk Tuesday morning on the theme, "By their fruits ye shall know them". In her own clever, sincere and lovely way she told how girls might take advantage of their opportunities and develop their talents while building a foundation for future life.

Dr. Sutton of the Children's Home Finding Society conducted chapel Friday morning and gave an interesting account of his work in Jackson.

Mrs. Walton, Misses Clyde Helms and Mary Lee Mansfield are the Hillman delegates to the W. M. U. Convention at West Point. The Hillman Y. W. A. has been on the Standard of Excellence for many years, but has been doing better work this year than ever before.

Dr. John T. Christian of New Orleans was on the campus Sunday visiting his granddaughter, Miss Nanelle Snyder, who is a Hillman student.

The girls who were in Hillman last year were delighted to have a short visit Tuesday night from Mrs. G. W. Riley, who was our much beloved Lady Principal.

The seniors are now feeling their dignity and importance over having received their long-looked-for senior privileges, which are: To walk, four in a group, without a chaperone, after school every afternoon; to study in the rooms; and to have dates on Saturday nights.

One of Mrs. Lipsey's French classes gave a play in French at Chapel last Wednesday morning entitled "Les Moins et les Saisons". Although the language of the French lassies could not be understood by all, their costumes and expressions made clear their language. It was a fine demonstration of the work of the French students are doing.

The Chapel services led by Mr. Berry Tuesday morning was unusually good. The 31st chapter of Proverbs was read, and special attention called to the verse reading, "Favor is deceitful, beauty is vain, but a woman that feareth the Lord, she shall be praised." A girl could have no higher ideal than that which is set forth in this verse.

It was a great treat to have Miss Louise Foreman, Traveling Secretary for the Inter-Board Commission, take supper with the Hillman girls Sunday evening. We wish we might have had her with us for a longer time.

MONROE COUNTY FIFTH SUNDAY MEETING

Saturday

The Monroe County fifth Sunday meeting was held with the Center Hill Church at Hamilton, with Brother D. W. Nix, pastor, presiding. After the discussion of the origin of the church, deacons' duty and kindred truths, at the eleven o'clock hour the congregation was made to sit in heavenly places. Brother J. M. Walker of Aberdeen preached the sermon.

At one-thirty the devotional was conducted by J. C. Pinnix, after which there was a discussion of the layman's duty by L. B. Cole, and a talk on Stewardship by Brother J. M. Walker. A round table discussion on church attendance was

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led by Brother Godfrey of Alabama.
Sunday

Devotional—L. B. Morgan.
Scripture Reading.

The Pastor's Piety—Brother W.
C. Ballard.

Sermon—Salvation by Grace
Through Faith—Acts 16:30; Mark
1:15—W. C. Ballard.

At one o'clock a very impressive
program was rendered by L. G.
Smith, president of the Monroe
County B. Y. P. U., assisted by
unions from Aberdeen, Amory, Beck-
er, Athens, Harmony, and Center
Hill, with Chorister Jordan at his
best. The value of the Sunday
School was discussed by W. E. Eik-
ner.

The program was ended by a
splendid talk by W. R. Smith on the
purpose of the Sunday School and
a resolution of thanks was offered
the pastor and the church for their
courtesy and hospitality. After
singing Blest Be The Tie That Binds,
we were dismissed by Brother L. G.
Smith, to meet with Athens, May
30-31. —Reporter.

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"Now, Bobby," said his mother
sternly, "did you ask Mrs. White for
that cookie?"

"No, mother, I didn't. I jes' saw a
plate full of cookies in her kitchen
and I said, 'You sure is some cook,
Mrs. White, if I's any judge.' An'
she gimme one to see' was I."—Ex.

Johnny—"Say, Paw, I can't get
these 'rithmetic examples. Teacher
said somethin' 'bout findin' the great
common divisor."

Paw (in disgust)—"Haven't they
found that thing yet? Why, they
were huntin' for it when I was a
boy."

GRADUATE NURSES

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SHALL WE REPEAT IT?

REPEAT WHAT?

Repeat Foreign Mission Retrenchment

Have We Retrenched?

WELL, LET'S SEE

It is true that we have not actually called missionaries home from the fields,
because, for one reason, this would have required an expense greater than
their support on the field. We have, however, in a desperate effort to keep
the Board's expenditures within its receipts:

1. Denied these missionaries requests for EQUIPMENT the past two years;
2. Those missionaries who have wished to enter new territory where need and opportunity call, have been denied the NECESSARY MONEY to do it, and the ripe harvests of these fields are going to waste;
3. We have been compelled to slow down our EUROPEAN PROGRAM, and to disappoint and discourage our hard-pressed brethren in Europe to whom we promised to be good allies;
4. We have denied APPOINTMENT to scores of young men and women who say God has called them and who beg to be sent to the places of great need and great opportunity;
5. ANOTHER CROP OF MISSIONARY VOLUNTEERS will be turned out of our colleges and seminaries in June, and we have no means with which to send these to the fields where they are so much needed.

Is it RETRENCHMENT to stand still before NEED and OPPORTUNITY while souls and opportunities are being lost? Is it RETRENCHMENT to veto the call of the Spirit to young volunteers? How shall they go except they be sent? Is it not RETRENCHMENT to handicap missionaries on the field, discourage them and weaken their powers of service by repeatedly denying them equipment which is necessary for their work? BUT unless FOREIGN MISSION CONTRIBUTIONS are LARGELY increased before the end of April more radical retrenchments than the above will be necessary.

Is it not a time for EARNEST PRAYERS for FOREIGN MISSIONS, GREAT SERMONS on FOREIGN MISSIONS, and some truly GREAT CONTRIBUTIONS to this largest and most seriously imperiled enterprise of the denomination?

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C., Richmond, Va.

P. S.—Foreign Mission tracts including tracts on WILLS AND ANNUITIES sent free upon application.

J. F. L.

COLLEGE COLUMN

M. S. C. W. News Notes

Who's Who

When the Committee was searching for a S. S. U. President they looked for a girl who was capable, efficient, attractive, a good student, and one whom all the girls "liked". Happy were they when they found Frances and fortunate are we that we have had such a splendid leader during our first year's work. Whenever there has been a job to do, Frances has "been on the job". She had the leading part in a Missionary Play which was given last fall. She has taken five study courses this year, secures the leaders for our noon-day prayer meetings and in every way has been a loyal worker. She was not without honor on last Sunday when she made a splendid talk on B. Y. P. U. work in her own home church, at a meeting of the County Convention. Frances will soon leave us, but our best wishes will follow her, and we will ever be grateful for her leadership this year.

College Tree

One among the pretty trees recently planted on the church lot is a "College Tree". Since other classes and members of the church were adopting trees, the Baptist College Girls could not lag behind. The Committee who set them out has not advised us which of the plants is ours; but we expect to find out and to see that especial care is taken of it.

Red Seals

There are eight girls who have been awarded the Red Seal for the S. S. Diploma. We feel that this is fine work for one year. They are Lelia Massey, Rosanel Aldridge, Irene Dale, Merle Gunnells, Grace Landru, Kathleen Ewing, Frances Nuckols and Louise Woodruff.

Missionary Play

Our Life Service Band put on a Missionary Play last week for the Salvation Army at the Central Methodist Church, and then repeated this play at the Army Chapel on Sunday night. Members of this Band are also visiting the sick, shut-ins, foreigners and are taking care of the story hour at the Mill Center.

W. M. U. Convention

A few of our girls were able to attend the Convention in West Point on Wednesday. We were glad some of them had this splendid opportunity. Several of the mothers of girls here stopped by on their way over and we were delighted to see them.

S. S. Orchestra

The orchestra enjoyed a trip on last Sunday to Caledonia, where they gave an hour's program. On Monday afternoon they enjoyed a weenie roast at Lake Norris. Next Sunday they will assist in a musical program at the evening hour. The choir will render an Easter Cantata and the Orchestra will give a thirty minute recital. One-half of this orchestra comes from the College. Two New Study Course Books

Books of the Bible and the Plan of Salvation are being offered in The Baptist Room to B. Y. P. U.ers who wish to take them. These are two of the latest books. The girls are much interested in the courses.

Noon Day Prayer Meetings

For this week we have been discussing each day one of our aims which we adopted for our B. S. U. last fall. The messages each day have been splendid and we feel will prove an incentive toward reaching the aims. Those leading have been: Rosanel Aldridge, Frances Nuckols, Lelia Massey, Georgia Williams, Merle Gunnells, Irene Dale, Aileen Eitel, and Martha McArthur.

March Reports

The report for the month of March has been mailed home to the parents of every Baptist girl. Some of the records were splendid. There were twenty-six who made 100%, while many others were over 95%. During the last month the following study courses were offered in The Baptist Room: Plans and Programs, B. Y. P. U. Manual, Doctrines of Our Faith, Gospel of Mark, Books of the Bible. There were 51 study course awards given out and 8 Red Seals delivered.

Visitors

Mrs. Virden of Canton, the mother of Bena, delighted us with a visit on Monday. Mrs. Woods of Yazoo City was with us one day. Her daughter, Mary Louise, is one of our girls. Mrs. Stapp of Charleston visited us at a noon-day meeting. Her daughter, Nova, is among our number. We always welcome the parents of our girls, and one of them remarked that she felt more at home in The Baptist Room than any place since she had been here. Rightly they should.

M. S. C. W. News Notes

Who's Who

Cora Webb Bass is known to all because of her sweet voice and because of her efficiency in serving as Vice-President of the Whitfield S. S. Class. She has also been leader of the Sunbeams here in Columbus and in Collins, her home town. She is on a Y. W. C. A. committee; is Sophomore Representative and ranks in Group 1 in her scholastic work. She, too, has placed her letter in the First Church here, and her Sponsor Mother is Mrs. Annie Fitzgerald. All who come in contact with Cora Webb know her real value, for she is one among our best.

During the last week several visitors were welcomed to The Baptist Room. Mrs. Shields, the mother of Margaret, has been visiting for several days and we were glad to have her with us on Sunday. Mrs. Bass, Cora Webb's mother, was also a welcomed visitor. Mr. Luter, the father of Mamie and Nora, was here for one day.

The Euzelian S. S. Class had charge of the opening exercises in the Intermediate Department of the S. S. on last Sunday and rendered

a lovely Easter program. Miss Leona Wilkey is the capable President of this class, and Mrs. Hich McClanahan is the teacher.

Misses Margaret Shields and Florence Mitchell gave a violin duet in the Philathea S. S. Class on last Sunday. They are two of the members of the S. S. Orchestra. Other college members are Miss Willeta Miller, Miss Elizabeth Conn and Miss Margie Morris, accompanist.

At the Sunday night service at the First Baptist Church the choir rendered an Easter Cantata—"Lord of Lords", and the Orchestra gave a recital previous to this. The numbers played were: Poet, Peasant and Light Cavalryman, The Ivy and the Rose, Melody to Youth, Evening Star, A Night in June, Grand Processional, and for the offertory "Barcarolle", by Offenbach.

The names of Leona Wilkey and Viola Morris are now engraved on the loving cup which they won after a hard fought battle on last Saturday night. In the preliminaries they defeated the Freshmen team. In the finals they met the Junior Class team, which had previously defeated the Senior team. The subject which was debated was the same subject which was used in the preliminary debates. The judges were Mrs. H. H. McClanahan, Miss Julia Scott and Mr. Paul Jacob. The cup was presented Sunday morning by our pastor.

Two members of the Life Service Band are now teaching classes down in the Mill Center. Myrl Gunnells has a class of boys and Martha McArthur is teaching a class of girls. Other activities of the Band for this week include visits to four shut-ins, the Chinese, visits to the Orphans' Home and the Band has voted to have a Morning Watch every Sunday at 7:30.

The Y. W. A. is meeting this week in the Baptist Room. Members of this organization have been having charge of our noon-day prayer meetings this week, under the leadership of Rosanel Aldridge. Last week the meetings were in charge of the Life Service Band.

Those who have had a part either in the singing or the discussions at our daily meetings are: Juanita Lee, Cammie Morris, Elizabeth Conn, Bonnie Jean Montague, Corine Land, Martha McArthur and Cordie Williams.

A Local Student Building Committee has been appointed, which consists of the following: Mr. R. C. Robbins, Chairman; Mr. S. L. Caine, Treasurer; Mrs. E. W. Burris, Secretary; Mrs. H. H. McClanahan, Mr. F. F. Parsons, Miss Jefferson Johnson and Rev. J. D. Sansing.

HOLLANDALE MEETING

The Lord gave us a great meeting at Hollandale and we greatly rejoice. Our Mississippi Quartette, composed of W. P. Sides, O. B. Landrum, Gayle

Holcomb and F. A. Black, reflected great credit on the Baptist Bible Institute, where they have been in training for the past two years. As personal workers they are earnest and effective, and as good gospel singers they would be hard to excell anywhere.

Counting a few additions previous to the meeting, we have added 41 to our church membership, and all save two are adults. Our attendance exceeded all previous records in revival meetings here. The congregation attested their appreciation for this series of meetings by a free will offering of \$550.00.

We take courage in the work of the Lord in this splendid little Delta city.

—B. F. Whitten, Pastor.

GRENADA

Just returned the other day from a great meeting at Dyersburg, Tenn., in the First Baptist Church, of which Rev. F. J. Harrell is the much beloved pastor. The good Lord is graciously using him there and has been during his three years pastorate. There were 57 additions to the church, and four others converted who have by now united with the church, I am sure. Many of the number were grown people and some of them past middle age. Among the number was a very prominent physician in the town who came by profession of faith.

Our meeting begins here Sunday, April 12th, with Dr. H. L. Martin of Indianola doing the preaching and the Mississippi Quartette from the Baptist Bible Institute in New Orleans leading the singing. We are expecting great things from God in this meeting. Conditions are more favorable at this writing for a good meeting than I have ever seen in Grenada and I will soon enter upon my fifth year as pastor here.

The fifth Sunday our Sunday School had a great program and our offering from the Sunday School to the Mission causes went over \$200.00, and last Sunday our Sunday School passed the 300 mark in attendance. This shows some improvement, for when we first came here 140 was the largest attendance.

We are asking those who read these lines to earnestly pray that we may have a Holy Ghost meeting at the above time mentioned.

Yours for success,

—W. E. Farr,
Correspondent.

Two colored men were standing on the corner discussing family trees.

"Yes, suh, man," said Ambrose, "I can trace my relations back to a family tree."

"Chase 'em back to a family tree?" said Mose.

"Naw, man—trace 'em—trace 'em—get me?"

"Well, they ain't but two kinds of things dat live in trees—birds and monkeys—and you sho' ain't got no feathers on you."

East Mississippi Department

By R. L. Breland.

Yalobusha County Association

The Executive Board of the Yalobusha County Association met with Pilgrim's Rest Church the fifth Sunday in March. Elder R. A. Kyle is pastor of this good church and is doing a splendid work.

A large congregation was present and the church and community did themselves credit in the very gracious way in which they entertained the people. Food and welcome were there in abundance and everybody was happy.

A splendid program was rendered. Moderator G. E. Denley presided in his happy way. Pastor Kyle conducted the opening devotional period. Elder J. G. Lott was absent because of sickness. Prof. J. L. Taylor spoke on Foreign Missions, and Brother T. T. Gooch on Home Missions. Elder L. B. Spencer was also absent. Elder H. L. Johnson spoke on State Missions and other matters of interest.

In the afternoon, Elder C. T. Schmitz was absent because of illness. Mrs. Lillie Lippincott read a paper on Prayer and Missions, Mrs. J. R. Markette spoke on the W. M. U. and Missions, Mrs. R. A. Kyle read a paper on Mission Study. Miss Kate Breland read a paper on What Our Association Should Undertake For Missions Now.

The writer failed to get there, but those who attended report a great meeting. Its general theme was "Thy Kingdom Come." It is hoped that much and lasting good will come of it.

Notes and Comments

Elder R. A. Kyle has been called as pastor of Wayside Church in the western part of Yalobusha County.

Elder C. T. Schmitz has recently been called to serve Dividing Ridge Church in the eastern part of Yalobusha County. He already serves Pleasant Grove Church.

Sister Dollie Gum died at the home of her brother-in-law, Brother Willis Gum, April 4, 1925. She had been an invalid for a long time and death was a sweet release to her. Her husband, David Gum, died five years ago. She had been a member of Elam Church, near Coffeeville, for more than forty years. She would have been sixty-eight years old next October. She left no close blood relatives.

Being detained, because of attending a burial, from reaching my appointment at Clear Springs Sunday afternoon, Deacon G. E. Denley went and spoke to the people. It is good to have deacons who are able and willing to do this kind of work when necessary. May his tribe increase.

Every Baptist Church and every member in them, should make an

offering to our Mission work in April. If we are missionaries let it be proven, for "By their works ye shall know them." Those who give nothing for missions are not missionaries and should so indicate it otherwise.

Soon now our revival season will be upon us. July, August, and September are used for revival meetings largely, especially in the country church. So let special prayer be made for an outpouring of the Spirit and for many conversions during this season. There has been a falling off in the number of baptisms the last year or two. It is a proven fact that the more we give the more people are saved. Giving does not save people, but when people give they pray and are interested in the salvation of others; when they do not give they lose interest and forget to pray. So we should urge our people to give that these other blessings may follow. Hardshells never give and they never have a conversion. The few members they are receiving are those who have been converted in other churches and then join the Hardshells.

I heard a man saying not long since that he wanted to change principals of his school, giving as a reason that the principal was too religious, as he wanted the pupils to go to church and Sunday School and sometimes made a talk in school on Christian living. How I pity the children of such a man and how I pity a school where he has any influence. Such men are heathen in spirit and should move to where they control.

While the church building at Philadelphia is blocked for a short while because of some legal question yet that bunch of Baptists are set in their determination to build one of the best church houses in any town of its size in the state. \$40,000 for church and pastor's home is the goal, with \$20,000 already in sight. They will win.

Corinth Machinery Company

CORINTH, MISS.

ENGINES BOILERS MILLS

MILL SUPPLIES

Machine Shop and Foundry

An elderly man of ultra-convivial habits, but withal learned and bookish, was hailed before the bar of justice in a country town.

"Ye're charged with bein' drunk and disorderly," snapped the magistrate. "Have ye anything to say why sentence should not be pronounced?"

"Man's inhumanity to man makes countless thousands mourn," began the prisoner in a flight of oratory. "I am not so debased as Poe, so profligate as Byron, so ungrateful as Keats, so intemperate as Burns, so timid as Tennyson, so vulgar as Shakespeare, so—"

"That'll do, that'll do," interrupted the magistrate. "Ninety days. And, officer, take down that list of names he mentioned and round 'em up. I think they're as bad as he is."—American Legion Weekly.

WANTED young men and women to prepare for business and office positions now awaiting them in South Alabama and Mississippi. Write school you prefer to attend for full information.

Mobile Business College, Mobile, Ala.
Laurel Business College, Laurel, Miss.
Gulf Cities Business College, Gulfport, Miss.

BAYLOR COLLEGE

Will have on the twenty-fourth the greatest opening in all her history, but still has desirable rooms in each dormitory for all who may yet apply. For room reservation write or wire

J. C. HARDY, President,
Belton, Texas.

COOLING

Write for free information about the Moncrief Heating and Cooling System for Churches. Every plant guaranteed. Address Engineering Department—

Moncrief Furnace Co.
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There's Something Distinctive

about our monuments. We have real marble SCULPTORS—not simple marble choppers. They put DISTINCTION into their operations and into the monument. Because of this known fact, it is less difficult to sell our monuments. We want more salesmen to sell these DISTINCTIVE monuments. Send in the coupon.

Memorials, Incorporated
Dept. 22, Canton, Ga.
Please send me your proposition to salesmen to sell DISTINCTIVE monuments.

Name.....
Address.....

Mississippi Woman's College

Below will be found a copy of the letter written to the citizens of Hattiesburg by Hon. Geo. W. Currie, who is heading the movement to raise \$75,000 in Hattiesburg for the Endowment. Mr. Currie is a Presbyterian, a lawyer, a bank director, a Sunday School teacher, and one of the leading citizens of the state. Read what he thinks of endowing the college.

Hattiesburg, Miss.,
April 20, 1925.

My dear Friend:—

Making the Mississippi Woman's College a Standard College presents a great opportunity to the people of Hattiesburg, the like of which may never come again.

If we will contribute \$75,000 to the endowment of the Woman's College, we can secure \$100,000 from the State Baptist Convention and \$125,000 from South Mississippi, outside of Forrest county. You will note from the foregoing figures that we are offered at this time \$225 for every \$75 that we give to this splendid institution.

The Woman's College has made a wonderful record up to this time. You are familiar with its history. It is now facing a new and greater opportunity and it is absolutely essential that Endowment Fund be raised if the Woman's College is to be an A-Grade institution.

As a Standard College this institution would attract hundreds of substantial families to Hattiesburg. It will offer to our girls educational advantages now only obtainable elsewhere. The influence of this institution would greatly enhance the cultural and spiritual advancement of our people.

If I thought we would fail to grasp this opportunity I would not have accepted the General Chairmanship. I know I can count on your sharing the responsibility and on your cooperating with me in every way.

Your friends and neighbors are solidly behind the movement. This letter is an appeal to you to join in the labor and share the victory when it comes.

Sincerely,

GEORGE W. CURRIE,
General Chairman.

APRIL THIRTIETH AND AFTER THAT THE JUDGMENT

WHOSE BUSINESS IS IT

To raise \$21,000.00 by the close of this year with which to take care of 175 orphan children in the Baptist Orphanage?

To raise \$45,500.00—for the Baptist Hospital in Memphis \$7,000.00 and the Baptist Hospital in Jackson \$28,000.00, with indebtedness of over \$56,000.00, and for New Orleans Baptist Hospital \$10,500.00?

To Supply \$35,000.00 for aged Baptist Ministers' relief? Mississippi ministers have been receiving more than Mississippi has paid.

To raise \$88,000.00 appropriated by the Baptist State Convention Board for State Mission work?

To raise for Christian Education in Mississippi \$182,000.00 and \$70,000.00 for Seminaries and Training Schools?

To pay the indebtedness of \$1,124,949.00 on the Baptist Home Mission Board?

To pay the debt on the Baptist Foreign Mission Board amounting to \$2,007,133.00?

You find the word Baptist associated with all these obligations.

THE BOARDS NOT TO BE SEVERELY CENSURED

To have appropriated less would have indicated doubt concerning pledges made.

The Boards made allowance for shrinkage in pledges occasioned by death. Two causes contributed toward the present condition: one was the large amount pledged in what was taken as in good faith.

Another was the multiplied appeals for help from every department of our work. The war and its close brought us face to face with the need for Christianity.

EVIDENCES OF SPIRITUAL LIFE

When you would determine whether or not there is life in the human body, you see if it responds to some physical means—you feel the pulse, the heart, or use the mirror to see if breathing.

To determine whether or not there is spiritual life, see if there is response to spiritual things. See if there is grateful acknowledgment to God for His goodness. Such response is natural if there is spiritual life.

See if there is a yearning desire to know God's expressed will.

See what appeal the lost and sinful condition of the unbeliever and the embarrassed condition of the agencies which seek his salvation make to us. If no response on our part, there is no spiritual life,—but death.

THE FINAL TEST

In the last hour, in the final test, we have found that laymen and pastors show their heroism.

The associational rallies and the cooperative efforts of the associational organizations in reaching all the churches are the best ever. And the offerings for April thus far compare favorably with last year, being only slightly behind.

Encourage your treasurers to remit promptly so the offerings will reach us not later than April 30th. Treasurer of one full time church has remitted nothing this year, and has several hundred dollars on hand.

Suppose a war was on and our boys were on the battle fields and a call should come for the white Baptists of Mississippi to raise \$200,000.00 in April—less than \$1.00 each. We would never stop with \$200,000.00.

The present call is even more urgent and imperative. Let us show what we are by what we do.

R. B. GUNTER,
Corresponding Secretary.